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# A T R E A T I S E O N E D U C A T I O N:

O R,

An easy method of acquiring *Language*, and  
introducing children to the knowledge

O F

*History, Geography, Mythology, Antiquities, &c.*

W I T H

Reflections on *Taste, Poetry, Natural History, &c.*  
the manner of forming the *Temper*, and teaching  
youth such *Moral Precepts* as are necessary in the  
conduct of life.

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— *Infant reason grows apace, and calls  
For the kind hand of an assiduous care.  
Delightful task! to rear the tender thoughts,  
To teach the young idea how to shoot,  
To pour the fresh instruction o'er the mind,  
To breathe th' inspiring spirit, and to plant  
The generous purpose in the glowing breast.*

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By Mr. JAMES BARCLAY.

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L O N D O N:

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REPRINTED



T O

Dr. JOHN CLERK,

The following Sheets are humbly  
dedicated by

*His much obliged and*

*Most obedient Servant,*

JA. BARCLAY.

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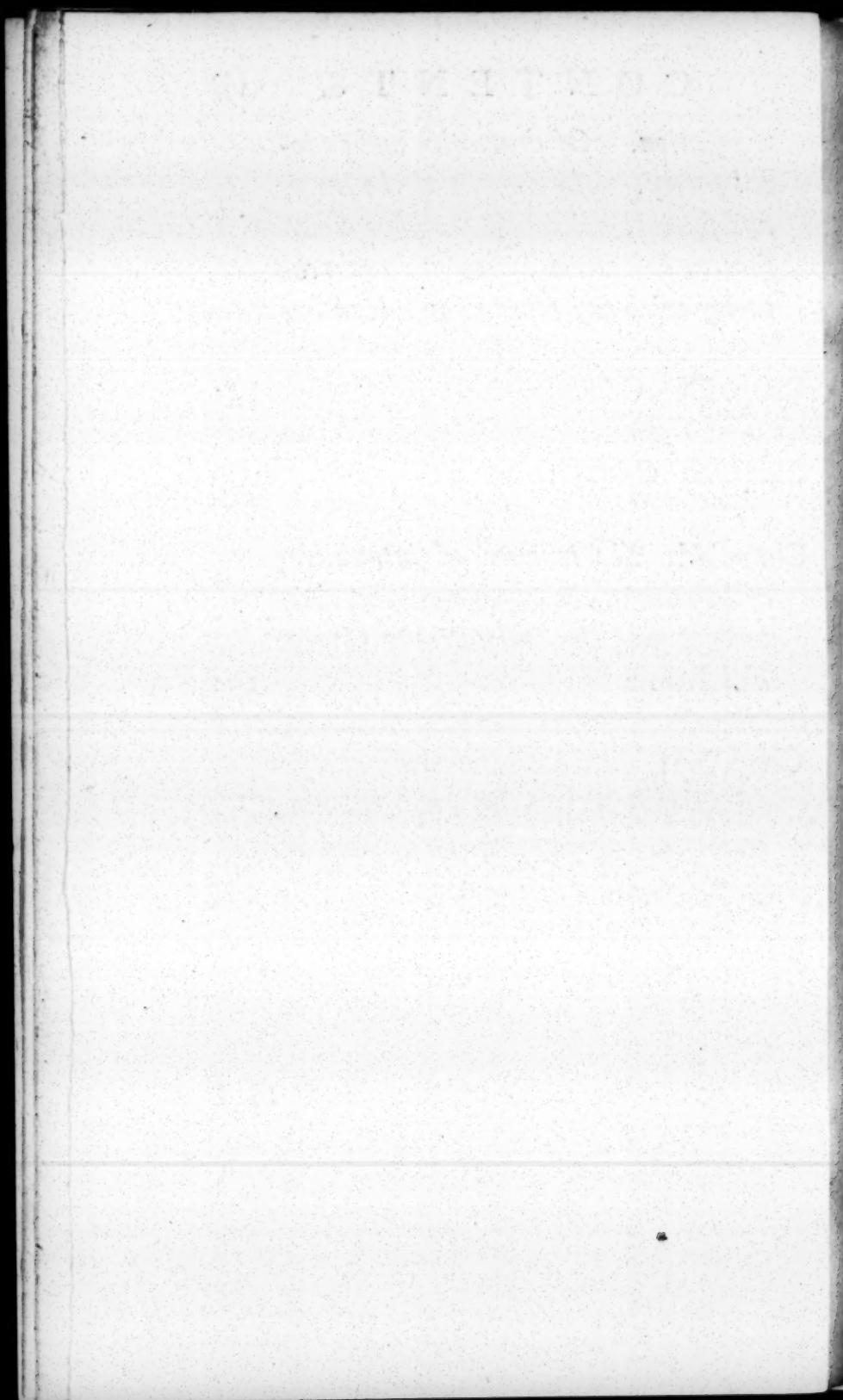
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T H E



# THE INTRODUCTION.

**E**DUCATION, though extremely useful, and recommended by men of the finest genius, has long been too much neglected. This all are ready to acknowledge. The loss of education we regret, as no small misfortune, as the occasion of many errors in our conduct, and wish we could again recal the hours we threw away. How great the surprise then, that, under a lively sense of our own ruin, we allow what we value next ourselves, our children, to run directly the same road to destruction! The publick, as well as the happiness of the particular person, is concerned; since upon the manner of education depends the ensuing course of life, and the principles we receive in youth,

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2      *The INTRODUCTION.*

generally form the character. But parents for the most part are less anxious that children be taught a suitable behaviour, than that they pass their lives in affluence and plenty. And would the ignorance of what is so valuable were the only misfortune! But the mind, unless seasoned with virtue, will soon make a worse choice. Our own natural inclinations, but too many bad examples, entice the unwary youth, and teach him habits, afterwards too strong for reformation.

— *Scelerum si bene pœnitet,  
Eradenda cupidinis  
Pravi sunt elementa? & teneræ nimis  
Mentes asperioribus  
Formandæ studiis.—*

But no general reflections, I presume, are more for the honour of education, or should so animate us with a noble ambition, as the real examples of success and industry to be drawn from ancient history. Every action points out the manner of instruction; and such an invincible attachment

ment to virtue, was chiefly owing to an early infusion of the best principles. It is for this reason we meet with no such examples in modern history, but the whole is a quite different scene, arising from our different manner of education.

We read in *Xenophon* the particular manner of forming the *Persian* youth, with the laborious exercises from which none were exempted. All were inured to patience and frugality, a ready obedience to the laws, and a generous contempt of wealth.—The *Spartans* would not trust the fondness of a parent with a thing of so much importance. Paternal indulgence is often blind to dangerous errors, and the wisest seldom see so far in such cases, as weaker minds that are less concerned. The state therefore supplied their place, and set about youth such persons only as would instruct them without a fond indulgence.—The *Romans* observed the same early care, and were remarkable for a just regard to education. They had an insatiable desire of honour, but no extravagant inclination for money. The great-

4      *The INTRODUCTION.*

est heroes were ever most conspicuous in labour, and were taught such an early esteem of justice, as for a long time preserved their integrity amidst a thousand temptations. Nor probably had we ever had that excellent performance of *Cicero, de officiis*, but for his son, for whose instruction he wrote. The elder *Cato* was alone concerned in his son's education, and *Lucius Æmilius Paulus* gave *Scipio* the lessons which made him afterwards so famous.

I would not however be thought to recommend an exact imitation of the ancients. It is enough if their diligence can excite in us the same early care and attention to children. Every parent may make what corrections are proper, and follow what he thinks the most agreeable method, suitable to his own circumstances, and most for the advantage of the children. But is it not really surprising we need such advice, or imagine, if we feed and clothe our children, that the course of education may be left to persons the most indifferent? whereas the least concern and inspection of reasonable

able parents, would very much increase the application of honest teachers, and save children from suffering by the indolence of such as are unworthy of the charge.

But we need not more particularly insist upon the advantage of a right education, which was never yet called in question. The loss is, we are otherwise too much employed, and seldom have time to improve, or practise what upon the least reflection is so agreeable to the understanding. Men are generally engaged in an active scene of life, and however they may wish for a change in the plan of education, have no leisure to write, and become actual reformers. This is the task of such as have, either from experience or long study, turned familiar with the subject. Would they but undertake to inform us, and describe what they feel, we should not then read so many imaginary schemes of what might be done, but what the author really knew to be successful. Education would be no longer confined to general hints and observations, but, from a variety of particular improvements, be-

## 6      *The INTRODUCTION.*

come at last more extensive and intelligible. This was the occasion of the following reflections ; and I wish they may be so much regarded, as either to encourage further inquiries, or excite others to correct wherein I have been mistaken. As the success of education depends very much upon the manner of it, in publick or private, upon the character and disposition of the teacher, upon the discipline or government in school, and upon the behaviour of parents both to masters and scholars, I shall begin with the duties required in those several circumstances, and afterwards proceed to the method of acquiring language, and other necessary parts of knowledge.

With regard to this performance in general, I beg only there may be no sentence past before a fair trial at least, and that the reader would not despise what has the appearance of truth, from an aversion to other parts that may not perhaps be so agreeable. The subject of every chapter will appear from the contents ; where people may chuse and examine whatever is most agree-

greeable to their own humour and fancy. Particular objections are unavoidable, as in such a variety of different heads, it is impossible to please all parties. The rules and directions for acquiring language, will please only such as are of a particular turn, and certain manner of life. So must the observations on poetry, taste, musick, and painting. These are the pleasures of imagination, which entertain but a few, and such as nature forms originally that way. So that the stile and manner of treating such subjects, is often intolerable to men of good judgment, but of a bad fancy. However, the pleasures of imagination conveyed in figurative expressive sounds, must be allowed to be useful, as well as common sense expressed in plainer language ; and I hope neither of the things themselves will be thought unnatural, because men, from a difference in temper, happen to disagree in their sentiments and approbation. We might as well condemn the finest musical performance, which gives inexpressible joy to a good ear, because it wants the power of moving another who is not blest with

with the same delicate sense of hearing.— I shall say no more, than that I have really done my best to please; and if I happen to fail, any humane reader, I should think, will pardon the weakness of the capacity, for the sake of the good intention.

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C H A P. I.

*Of publick and private education; of the character of teachers, their behaviour in school, and what particular things they ought to encourage or prevent.*

**T**HE question concerning publick or private education has already been the subject of much debate. Some insist for the publick way, as inspiring youth with more vigour, and giving them that degree of resolution which is necessary for all that would prosper in the

the busy world. Others prefer the private manner of instruction, as the best school for virtue, where children may be taught a due balance of the passions, and such a regard to religion and virtue as afterwards influences the whole of their behaviour. In this way they learn the best maxims for life, which in all events direct their conduct much better than the forward assurance of a rambling schoolboy. But, waving this controversy, it were better perhaps to consider the different dispositions of children, and be determined in our choice by them, rather than our own general apprehensions of the good or bad consequences of private and publick education. It is possible to shew, that any one of them may succeed, and answer the design, when children are at due pains, and bestow the application necessary in both ways. But when, on the other hand, we consider the various dispositions of mankind, one would still imagine, it were not so natural to train them all up in one general method: but, as every tree must be planted in a soil proper to its kind, and requires particular culture,

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so our various tempers and dispositions demand each a different manner of instruction and improvement. If so, the best method of education, is not that which is most publick or private, but that which agrees best with the temper to be formed. Boys of a lively turn, who seem to be born for action, are best calculated for the discipline of a publick school. There they may improve in natural resolution, while mutual emulation, if the master is at due pains, occasions uncommon progress. I say, if in such circumstances a teacher bestows proper care; for, if either the number of scholars or hurry of employment render him neglectful, the livelier boys are, the more they are exposed to every kind of danger. They are hurried away by the violence of passion, and, like a ship without balast, or the direction of a skilful pilot, sink ere they perform half the short voyage of life.— On the contrary, boys of a milder disposition, who scarce speak above their breath, and are averse to rambling or any violent exercise, succeed better in a course of private education. The harsh discipline of a

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publick school, must either break what spirit they have, or keep them in such perpetual terror, as would very much lessen application. Besides, their health is equally in danger by violent exercise, or the oppressive injuries of the more robust. — There is indeed some danger, that such boys in private may be trained up too tenderly. When we are educated in effeminacy, we come, no doubt, badly prepared into the world, where we must not expect to live always at ease, and where we contribute very little to the publick interest, if we be incapable of toil and fatigue. But, notwithstanding, time and experience will better correct the errors of a fond mother, or too indulgent tutor, than restore that resolution and vigour which has been early crushed under a severe master, or ruined in circumstances which are not agreeable to the natural frame and disposition of mind.

The best method of education seems, after all, to lie betwixt both extremes; and is that which is neither too publick nor too private; where there is a sufficient number of boys to encourage emulation, and no such

such numbers as are apt to occasion disorder; where they could all dwell in the same house, eat at the same table, be a check one upon another, and be ever under the master's eye. In this way, boys at the same time improve in the principles of knowledge and humanity, attend the pleasures of conversation, and insensibly fall into that settled course of complaisance, which increases the pleasures of society, and procures us real love and esteem. Here too the master beholds at leisure the difference of tempers, applies to each in every circumstance proper rewards and punishments, observes that every word and action be suitable to the general end of education, and encourages virtue in a manner both inconceivable and impracticable in too publick a method of education.

But in any manner of instruction, publick or private, a great deal depends upon the labour and industry of the teacher. The world ought therefore to be well acquainted with his character and abilities, before he is allowed to undertake an employment of such importance. We ought to learn his

sentiments of education, what he knows of grammar, and in what familiar method he proposes to convey the first principles into the minds of children; whether he thinks they may be taught any thing besides *Greek* and *Latin*, if such knowledge be universally necessary, and how far the rules and expressions of the *English* language are to be regarded at a grammar-school; at what time a boy should read the poets, if promiscuously with the historians, or if they would not rather be a mutual hindrance, from their different manner and expression; if it is possible to inspire youth with any thing like taste, or when and in what way such a thing is to be acquired. These, with a variety of other questions, of the use and method of teaching geography, history, mythology, with the customs of antiquity, are better proofs of his capacity, than turning one language into another, or performing such exercises as some boys in the higher classes could perhaps discharge with equal applause.

But teachers above all should excel in the art of communication, or such a clear, familiar

liar expression, as may in a manner command a boy's attention. Nature, in all her various ways of acting, is not so difficult to be understood, as she is darkened by our hard expressions and obscure way of speaking. Philosophers, lawyers, physicians, speak in a language peculiar to themselves, and write each in their several professions so as to form many different dialects of the same language: yet all this learned eloquence is of no great consequence, and plainer words might be used in explaining every science, with greater ease and more general advantage; especially with regard to children, who find often less difficulty in apprehending the thought, than the manner of expression, so different from what they are wont to hear in conversation. I shall not say, how far this refined stile is necessary in the learned world, where we address ourselves to men; but it surely retards the progress of youth, and keeps them longer from improving in the knowledge of nature. Above all it is inexcusable in a teacher, who ought to lay aside all the nicer turns of speech, and speak in the plain language of children,

with whom he is chiefly concerned. This easiness of expression some reckon the gift of nature, and it is so necessary, that, without it, the most extensive learning will never make a right teacher. Such a natural turn may be greatly improved by an exact knowledge of our own language, which we should be able to command at pleasure, and vary a thousand different ways. We shall succeed in it too in proportion to our knowledge and experience. The more we have studied mankind, the larger our view of their interests and passions; the better we are qualified, no doubt, to teach youth, and describe in what manner happiness proceeds from the practice of virtue. A master therefore can never apply too much to philosophy, those parts especially which teach us the knowledge of ourselves, the nature and consequences of our several actions, and in what things our real interest and perfection consists.

What we know, we should endeavour to communicate in a smooth, easy accent. This with boys is a much greater help to attention, than the superior beauties of reason

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## Chap. I. *On EDUCATION.* 17

son and fine sense. But few of them can perceive the strength of argument, or observe the propriety and justness of sentiment. But the ear, which ripens before the understanding, immediately flies the rough expression; and the least wrong stop, or uncommon turn of voice, proportionably lessens attention. 'By the way, I have observed this one defect often poison the best qualities of an accurate preacher, when, for want of a proper accent or delivery, truth and reason were but faintly heard: whereas soft expressions, like musick, glide into the ear, excite a pleasing transport, and gain attention in things of small importance. Witness the opera, whose only charm is harmony of sound. Thus too, of old, *Orpheus* restrained the savage passions of mankind; for by the woods and rocks which softened at his song, were meant the first rude sons of men, whom his persuasive eloquence refined and melted into love.

A master ought also to be a man of understanding, who has seen the world, and observed the duties and right manner of behaviour in the several stations of life. Such

observations from his own experience, he should lay before his scholars in the plainest words, and insist upon the good or bad consequences of practising or neglecting what he recommends. In this way, they arrive at an early knowledge of mankind, and learn, before they enter into the world, what they are to expect in a larger scene of action. But teachers ought always to beware of any contradiction betwixt their own behaviour and the advices they recommend. This would spoil all, as the least variance in our words and actions makes either of them very little regarded. Example is allowed to be stronger than precept, and children especially are much readier to copy what they see, than what they hear.

There is a curiosity natural to children, which ought never to be crushed. The master therefore, when he talks upon any subject, should encourage them to ask questions, and relate every thing in such a manner as they may be always some way or other concerned. He should never lose sight of his scholars, but whether he is talking of *Greece* or *Rome*, let him now and then

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make an application of the circumstances to his little assembly, and ask them how they would have behaved, and what they think of any action or expression. This keeps them always attentive; and leads them to ask a thousand little questions of which one would scarce think them capable. But even when they are wrong, this method is commendable, as it encourages them to speak freely what they think, and gives the master an occasion to point out every error in judgment, and how they came to be mistaken. At any rate such conversation with children is surely better than keeping them at a distance, and minding them no more when we are speaking, than if they were strangers, or no way concerned.

I would observe, that teachers ought to be extremely attentive, and even with boys of the lowest class be as much in earnest, and reckon their tasks of as much importance as those of the more advanced. If we scorn to be serious in the repetition of *penna*, the boy will soon catch the bad example, and proportionably lose his attention. I remember, when at school, the masters used to walk

walk whole hours in conversation, leaving us seemingly employed in our several tasks. We should however have read to better purpose, had they stood each over their classes, observing the scholars, and sometimes encouraging them to a closer application. Boys had better be asleep, than awake and idle. They not only spend time, but acquire such habits as destroy all serious attention, and do more harm in the conduct of life, than all the advantages of *Greek* and *Latin* are able to compensate. But are there not some boys at school really incapable of applying by themselves, who for want of experience can scarce read the task prescribed, and are so little used to exercises of memory, that they can hardly reckon up a hundred? What a deal of time and trouble might one redeem, would we but share the toil with such of our pupils? We need only patience for a while, and a little pains soon brings them where we wish.

The master indeed cannot be always employed in assisting the youngest of his scholars. He should however, in his stead, appoint the most diligent boys in the higher classes,

classes. Among them the young creatures may be equally divided, and rewards promised the most industrious. I have seen them apply in this way out of emulation, when nothing else could prevail. Such exercises too, in etymology and syntax, must be useful even to the more advanced; so that boys employed in assisting the inferior classes, are at no manner of loss. Besides, in talking with their young companions, they learn to speak in a distinct manner, and improve in the necessary art of communication.

When boys thus disposed do not answer expectation, we should never blame such as were appointed to give them assistance. The faults of the younger, upon examination, may be the effect of their own carelessness, which must be greater when they read with a comrade, than when they are assisted by the master. But, even in direct negligence, the boys who are employed to instruct their companions, should always be well used. We may indeed express some surprise, that they were not at more pains to oblige a schoolfellow, and confirm the good opinion

opinion of their industry, which was the occasion of giving them such a charge. But to inflict real punishment, for omitting what is not properly their duty, is what the youngest would resent, as an instance of tyranny and oppression. Whatever boys behave well in forwarding their companions, deserve to be commended, and the master should publickly acknowledge the favour. By such encouragement, the generous mind overflows with joy, wishes again to please, and rise in our esteem. The noble emulation spreads over all, and in every breast awakens the same application, from the same laudable ambition.

Before they get any lesson by heart, the master should cause them first read it distinctly on book, with the translation. They imagine, and it certainly is easier in this way, though the very apprehension contributes much to shorten the time of preparation. When we give them no such assistance, but leave them with the translation, the number of difficulties makes them quite idle, or, which is as bad, for one *Latin* word, in explaining, they repeat per-

perhaps half a dozen *English*. This is what every day happens, when boys begin young, and are left to themselves. To prevent this, we need only be at pains to read a little with them upon the earlier authors, where there is occasion for translations; pointing out the particular manner of explaining by them, and how they become useful. — Teachers should also explain, by word of mouth, the meaning of every lesson, what it contains, how it is connected with the foregoing, and shew that every part, when united, makes up one general narration or history, adorned with agreeable reflections. When this is neglected, boys are ever in the dark, groping about at random; but neither read with that pleasure, nor reflect with that attention which is necessary for right improvement. No impressions are durable, unless familiar to the understanding. Whatever is learned by rote, will, I am afraid, be of little use in the succeeding parts of education.

When boys give an account of their lesson, the master should frequently ask such as are not repeating, what was last said or spoke.

spoke. I had better said, some words before the last; for they may hear the sound, and notwithstanding be ignorant of the connection and design. Such a method preserves attention, so that boys, by listening, may profit near as much as when they are examined themselves. Without this settled habit of attention, teaching is quite intolerable. And, if boys in the ordinary way mind nothing but their own sentence, it must be quite ineffectual. For, of a lesson which consists of a number of lines, what a small part must we suppose falls to the share of every particular boy? Yet this is all they are anxious about, and perhaps are at some pains to prepare; but with the rest of the lesson imagine they have no manner of concern. The more easily this might be prevented, the more inexcusable are the guardians of education, who take no pains to correct this dangerous practice.

The master should examine the classes as soon as possible after the school is convened, upon whatever was assigned for a task the night before. This causes them apply at home, and produces useful entertainment

tainment for those hours which are too often spent in a perpetual round of folly. Thus too we shorten the course of education; since the closer our application, the sooner we acquire the first principles of language, and reap the fruit of our labour in the study of what is more advanced. Reading at home does moreover promote right habits. In this way we not only attain a greater degree of application, but learn what is still of more importance, to make a right use of time, and have a due regard for every moment of life.

Teachers should narrowly observe children when they turn *English* into *Latin*, or advance to the writing of themes. Among the great numbers employed in such exercises, not one of twenty composes himself. One good scholar does it for the whole class, who think themselves highly obliged when they are allowed meanly to steal every word of a theme from his performance. Whoever has the interest of his scholars at heart, or a due sense of honour, might easily discover this fraud, in the resemblance and small variety of the versions. But most teach-

ers are either so wilfully blind, or so extremely lazy, that the case is quite otherwise. For a course of years, this scene of dissimulation succeeds ; the scholars impose on the master, the master deceives the parents, till the world at last removes the mask, and discovers their insufficiency when it is too late to be redressed. The way to prevent this, is by striking immediately at the root, and behaving so as boys shall disdain such poor assistance. Before they are set a writing, let us carefully explain and illustrate the rules of syntax, let them construe every sentence of their theme upon book, correct their own errors, and observe how easily, and by what rules they might have prevented the least mistake. When they go wrong, I would rather encourage, than beat them into attention.

C H A P.

## C H A P. II.

*Of the discipline to be observed in schools.*

WHEN masters behave in a familiar manner, some imagine it is impossible to preserve authority. But this, from experience, I can say, has not the least foundation. Diseases of the mind and body should be handled with the same tender care; and whoever pretends to cure either, ought first to gain the esteem of his patient. Boys, like birds, must be caressed into obedience, or they pine away, and lose that spirit which should support them under labour. By severe discipline, we surely can have no real knowledge of the character and temper. Children, as *Terence* observes, never act with freedom under the lash: *Nam qui scire possis, aut ingenium noscere, dum ætas, metus, magister prohibeant?* Besides, indifference to the master is apt to ingender principles of revenge, and such gloomy passions as disorder the whole mind, and corrupt the soundness of the best heart.

Did not the humane and gentle method observed by the ancients, occasion less trouble than arises now from exercising the rod? I am convinced we should find admonition as effectual, were we but at equal pains. Boys are still of the same nature, have the same desire to please, the same sense of shame and honour, and from these, duly improved, might be brought to conceive equal esteem for their master.

Various indeed are the ways of working on these principles, which one can no more enumerate, than describe the various tempers whence they proceed. Sometimes youth are reformed by a proper use of ridicule, when, instead of condemning, we seem to encourage their follies, and recommend a courageous indifference for reading. Some are naturally so timorous, that they cannot bear a sharp reproof: they must be commended even for the worst performance, or they despair, and turn quite insipid. I have seen others, who could not bear a direct insult, who were inflexible by the rod, fired with emulation from the praises given some little rival. Even play may

may be rendered ridiculous, so as a boy shall blush to receive it when the rest are employed.

When such transient hints are ineffectual, we must have recourse to more open punishment. Repeated instances of sloth should publickly be affronted, and obstinacy meet with the contempt it deserves. But here we are to beware of any suspicion of injustice ; nor ought the master, from his absolute authority, to pronounce sentence in an arbitrary way. The matter should be fully examined, every argument in defence of the criminal patiently heard without passion or partiality. It is not enough that we ourselves are conscious of integrity : the boy that is accused, every one of his comrades must also see and own the just procedure, or the punishment will have no good effect. On the contrary, resentment on the least imagined injury, is apt to beget revenge, which too often occasions conspiracies, more dangerous than the original quarrel.—For this reason, in any extraordinary fault, it is perhaps adviseable to refer the punishment to a court of their own number. This they

imagine to be an affront, and dread the master much less than such a tribunal. The judges in honour are obliged to do justice, and compassion seldom renders them partial: though, when the sentence is pronounced, it is agreeable enough to observe them full of concern for the criminal. Thus a temper is formed, and such a one too as may greatly improve their future conduct in life.—Is it not of further importance, that, when we correct in this manner, they never think they are ill used, or that they suffer more than their crimes deserve? It is perhaps in this method only we can chastise, and preserve affection, at the same time.—The punishments I have ever used, are, confinement after school-hours, standing while the rest sit, wearing their hats on, and the like. The least trifle applied in a certain way, may be raised to the highest affront: and such things are ever more formidable than the rod. The chief design of correction is, to raise aversion and sorrow for what is done amiss; and he that is so affected as to shed tears upon an affront, is, I presume,

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in as fair a way of amendment, as he who is lashed into repentance.

I must however acknowledge, the rod is necessary in great schools, where complaints are frequent, and, among such a variety of boys, some even think themselves above advice. But, whatever necessity may sometimes require, let us, I pray, be merciful, and apply the rod but seldom. Such as cannot be reformed with seeing the lash, or feeling it on extraordinary occasions, should be entirely dismissed, rather than continue the master's eternal plague, and the worst example of obstinacy and disobedience to his companions.

But, in punishing, we should carefully distinguish the crimes of youth and inadvertency, from those more heinous, which proceed from inward degeneracy of mind. We shall otherwise be incessantly chiding, and boys come to imagine the master needs reformation as well as themselves. Besides, in reproving things of smaller consequence, do not we put it out of our power to fix a particular mark of infamy upon greater crimes? When masters take fire upon eve-

ry occasion, boys either imagine all offences equal, or, which is as dangerous, despair of ever making themselves agreeable. I am afraid too, reproof, when common, loses its chief end, and, instead of preserving from vice, poisons the temper with a sullen, sour indifference: like the winds, which at first disturb the timorous mariner, but, after repeated injuries, blow over him unconcerned. Better then wink at a great many faults; that, when we are obliged to chaste, boys may acknowledge we do it with reluctance, and only to prevent the bad consequences of irregular passion.—In order to bring them to such acknowledgment, let us also observe a proper season for correction, when they are perfectly calm, and have recovered the first transports of excessive rage. Then all parties are more disposed to impartiality, and less care will reconcile them to reason and equity. Influenced by anger, boys are rather objects of compassion than reproof. I have known them more moved by such sincere marks of pity in the master, than with the severest punishment and reproach.

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As often as children do well, we should be at equal pains to encourage them. We have all an early desire of esteem, and any scholar, with reasonable encouragement, will do more to gain the master's affection, than when compelled by force. Whoever will not, and are insensible of this laudable ambition, are but little obliged to nature, being designed rather for the meaner employments of life, than the pursuit of learning or knowledge.

When boys are young, any thing may raise emulation. The whole art of encouragement depends not so much on the value, as upon the manner of applying rewards agreeably to the several different tempers. The brisker boys, have a strong desire for precedence, and spare no pains that they may lead the class, and stand in the highest place. In this case, application is so easy, that the master is at little trouble. The task is got almost as soon as prescribed, and the fear of losing their usual respect, conquers every temptation to indolence. The worst is, when they are excessively idle, or of such a slow natural capacity as removes all hopes

hopes of succeeding by the closest application. Yet even here there is some relief. The promise of an hour's play is often of wonderful efficacy, rouzes sometimes the slowest capacity, and attracts the most wandering attention. In this way we discover the natural strength of genius, observe what children can easily perform, and what fruit we may afterwards expect from their labour. With a view to such rewards, they often prepare in one hour, what they have slept over more than three. After such a discovery, however, of the particular extent of genius, it is our own fault if ever they are allowed to return to the usual fit of lethargy.

But I must now mention some other parts of discipline, which, tho' less valuable in themselves, are of equal consequence with regard to what they may occasion. By what we think trifles, the worst habits are often produced; so that the mere neglect of external forms, is sometimes the cause of great disorder. I mean, when boys, after school-hours, are allowed to remain idle in the streets, losing not only time, but meeting with

with accidents which destroy health, and ruin the reputation of the school. Besides, every particular neglect of order, must increase the degree of carelessness; and the more the head is filled with diversion, the less we are qualified for application.— It is also of some importance, to recommend a care of their books, and of every thing else; as we wish they should improve in that exactness so useful in the higher scenes of life. This early diligence, becomes at length habitual, and is remarkably useful when we desire to rise in the world. Thousands are in the way to a fortune, but only the few who are possessed of this necessary quality, travel on successfully to the end.— Particular care must also be taken, that boys neither exchange books, nor any thing whatever; a custom too frequent at schools. This is of the worst consequence, exposing the younger to the crafty snares of the more advanced, and encouraging such a turn to sharping as may render them dishonest all the ensuing course of life. I doubt if ever there was any remarkable thief or robber, who did not in this manner acquire the first

first principles of that lawless profession. The schoolmaster who neglects to curb such dangerous passions in the beginning, is perhaps as much to blame, as the parent, who encourages them after they are grown strong and ungovernable.—Such things some may reckon below attention, but, from the greatest trifles at school, one may draw the best instruction, and establish early in children such habits as are very useful in life.

There is also the greatest art in mixing recreation with study. The mind cannot be always employed, but must rest after labour, as well as the body. We are generally, however, on extremes, and boys are ruined either by indolence or too close application. The worst way, I think, is, when they play whole days; when this part of discipline does not depend so much upon the master, as on the most trifling accidental circumstances; when play is not the reward of merit, but the universal homage we are all accustomed to pay the birth-days and solemnities of the great. The boys are then summoned from their books, and,

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by the cannons thundering voice, called out to join the general uproar. The first lesson too taught every new scholar, is, where and in what manner he ought to play. He no sooner enters the school, than the whole squadron is dismissed, run to the well-known field, and mix in various tumult. If we think the ordinary allowance too little, we had better join *Wednesday* to *Saturday* afternoon, than follow such an irregular, uncertain method.

The common school-hours which we employ in study, are already determined; as we also agree in the superior advantages to be reaped from an early application in the morning, when the mind is free from care, and fresh after sleep. But early rising, however useful to people of age, I am afraid is not so well calculated for children at a publick school; those especially of a tender constitution, who are incapable of fatigue. They pine away if awaked too soon, and, for want of sleep, lose health, the greatest blessing in life; nay, it is a little extraordinary, that early rising rather lessens than increases the time of application.

The poor young creatures, for an appearance only of life in the morning, are sure to sleep away the forenoon, and look after dinner so fatigued and pale, that it were pity to add the labour of a book: Besides the further disadvantage of this early hour, in the time generally lost before they conveen.— I would therefore have such as are very young, or of a tender constitution, meet every morning at nine; especially in the winter-season, when vigorous health dares scarcely look abroad. Coming once to school under rain or snow, often confines them long at home, where they lose more in one fortnight by the fire-side, than they can recover afterwards at school in double the time.

Such particular inspection requires, no doubt, great labour and patience in a master. But what learning, without these, will qualify any man for a teacher? Whoever does not bestow his whole care and every moment of his time for the advantage of youth, is unworthy of that character.

## C H A P. III.

*Of the duty of parents in the education  
of children.*

PARENTS would, no doubt, wish their children accomplished in every part of education; that, besides an exact knowledge of language, they were also instructed in philosophy, and whatever sciences are reckoned necessary either in a publick or private station. But it is as certain, that few children are able to attain this height of improvement, or answer the fond wishes of an indulgent father. We can no more be all equally wise, than equally rich or fair. In every family, therefore, that child only ought to have liberal education, who discovers a particular fondness for instruction. What can be more ridiculous, than the general way of recommending the same task, and expecting the same application and progress from the several children that meet together in a grammar-school? as if all were precisely of the same genius, and had equally a turn for *Greek* and *Latin*. This

is not consistent with the variety of human dispositions. I dare say, where one discovers an inclination for the learned languages, twenty have none at all. The greatest application will never make them read the classicks with any tolerable taste. Yet they may become very useful members of society. We have all our several parts assigned us in the world, and whoever is not endued with this taste, will, upon examination, discover some other talent of his own, useful in the pursuit both of private and publick advantage. Such as have no genius for philosophy or polite learning, commonly enjoy a superior degree of health and courage, or possess such a turn for trade and business, as is sufficient to distinguish them in the more active scenes of life. Parents therefore should first observe the particular bent of Nature, and dispose of their children accordingly. It is she that must point out the end; all our task is, prescribing the proper means for accomplishing her intention. When this is not the case, education is only a formal course of trifling inconsistency.

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When parents are satisfied with the diligence and capacity of a master, they ought to spare no expence in forming such of their children as are capable of education. If any thing can excuse negligence in masters, it is the reward given for their labour. This generally is so small, that a certain number must be had for subsistence, and though nature forms but few for the muses, necessity creates a great many pretenders; as the ancients were sometimes obliged to list their slaves among the free citizens. But this inconvenience parents may very soon remove. Would they but observe the same rule in education as in the general course of life, and proportion the reward to the good done their children; then men of spirit, blessed with temper and extensive learning, might perhaps undertake the laborious task, and the world with pleasure observe youth employed according to their different genius, and the original design of nature. But when teachers and menial servants are put so much on a level, while they are equally rewarded and esteemed, we must expect the servile station agreeable only to a

low and groveling disposition. At least, nothing but the strongest necessity can dispose one of a tolerable education, so far to sacrifice his freedom and happiness.

But parents have often, no doubt, reflected in this manner, though they do not incline to violate a practice so much calculated for the saving of expence. We received it from our frugal forefathers, and think it sufficient if we provide for our children after their example. But, allowing we were as ignorant of the usefulness of learning as they were, why do not we observe the same frugality in every part of education? Were all teachers upon the same pay, parents were at least impartial, and there were then less reason to complain. But are the heels more valuable than the head, that the dancing-master's revenue so much exceeds what is given for teaching the liberal sciences? They live in all the pomp of luxury, while teachers of the arts and sciences droop in mean obscurity. Parents then must either prefer this amusing exercise to learning, or acknowledge, that, in such expences, they are rather directed

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by custom and fashion, than by the value and importance of the things themselves.

—It were surely more for a boy's advantage, and more worthy men of sense, to think less of the charge, and be concerned rather for the real improvement of children in the several branches of education. When this is not neglected, or when children advance in proportion to their genius and capacity, I presume such as are acquainted with the valuable purchase, will reckon a right education very cheap at double the price they commonly bestow. Sure they will allow we undergo the most laborious, and, I wish it were not thought, the most contemptible profession under the sun.

What I have here said, will be taken, I hope, as it is designed. Without the least regard to any circumstances whatever, I have spoke freely, as I thought the interest of education concerned, and as I was encouraged by Gentlemen of learning and distinction. I have heard them often regret the small care that was taken to promote education, and assign the present decay of learning chiefly to the want of proper

per encouragement. It is the publick cry, the voice of society which complains, or I should never have said one word upon my own authority. Nay it has been a fault of some standing; so that, like an inveterate disease, I am afraid it never will be cured by any observations of mine. What Mr. *Locke* says upon this subject, deserves attention.

“ As to the charge of education, says he, I think it will be the money best laid out, that can be, about our children; and therefore, though it may be expensive more than is ordinary, yet it cannot be thought dear. He that at any rate procures his child a good mind, well principled, tempered to virtue and usefulness, and adorned with civility and good breeding, makes a better purchase for him, than if he had laid out the money for an addition of more earth to his former acres. Spare it in toys and play-games, in silk and ribbons, laces, and other useless expences, as much as you please; but be not sparing in so necessary a part as this. It is not good husbandry, ry,

“ ry, to make his fortune rich, and his mind  
“ poor. I have often with great admiration  
“ seen people lavish it profusely, in trick-  
“ ing up their children in fine cloaths, lod-  
“ ging and feeding them sumptuously, al-  
“ lowing them more than enough of use-  
“ less servants, and at the same time starve  
“ their minds, and not take sufficient care  
“ to cover that which is the most shame-  
“ ful nakedness, *viz.* their natural wrong  
“ inclinations and ignorance. This I can  
“ look on as no other than a sacrificing to  
“ their own vanity, it shewing more their  
“ pride, than true care of the good of their  
“ children. Whatsoever you employ to  
“ the advantage of your son’s mind, will  
“ shew your true kindness, though it be to  
“ the lessening of his estate. A wife and  
“ good man can hardly want either the o-  
“ pinion or reality of being great and hap-  
“ py ; but he that is foolish or vicious, can  
“ be neither great nor happy, what estate  
“ soever you leave him. And I ask you,  
“ whether there be not men in the world,  
“ whom you had rather have your son be  
“ with five hundred pounds *per annum*,  
“ than

“ than some other you know with five thousand pounds.”

But even the publick encouragement, or pensions, allowed the instructors of youth, bear no manner of proportion to their vast labour, and the services expected from them. What a poor reward is the most of our publick salaries for opening the minds of children, instilling right habits and dispositions, and helping them through all the difficulties of language, history and antiquity? Will ever any man of tolerable taste, spend both time and money in a long course of education, that he may be capable of such instructions, and for all his expence and labour receive at last the poorest gratification? It is just sufficient to procure him a refuge from the winds and rain, raises him just a degree above the common objects of compassion, and after his death, leaves his family (if he has one) to languish in the number of the poor and needy. While this is the case, publick schools among a variety of poor scholars will no doubt be provided with masters in name and appearance, but, seldom or ever, with

with men that are really capable of rightly discharging the duties of such an important office.—It is indeed very much to be regreted, that, while we are careful in things of less consequence, we should be so very indifferent in this article, and proceed thus from generation to generation in contempt of the very best means to promote the welfare of society, I mean the right education of youth.

Nay, in this way, learning itself decays. There are a great many honest men without knowledge, who judge of her use and value from the appearance, and respect paid to the persons who teach the several sciences. When they thrive and prosper, learning, these people imagine, must surely be a fine thing, and they discover all an emulation to give their children some little share of it at least, and have them under the care of such able men. But when teachers go about in a mean dress, as so many humble suppliants, from door to door, men commonly shun their company, as people below notice, and conceive the highest contempt for a profession which is not able to procure

procure tolerable subsistence. If at any time they recommend the care of their children, they do it with an air of superiority; and, taking advantage of the master's poverty, let him know, he must walk after their direction, and expect their countenance no longer than he is careful to humour and please the children. No wonder such scholars despise the teacher, and, when they come to school, imagine themselves so often superior to the poor Gentleman who directs them. — It is of no consequence to say, that teachers have generally as much as they deserve. The want of genius in masters, proceeds from the publick scorn of the profession. But when proper encouragement is given, proper persons will appear for the exercise of so useful an employment, and men of genius be no more ashamed to bestow their whole care in improving the rising generation. I am sorry to hear it observed, that, as the world goes now, surely nothing but the fear of starving would make any man of the least merit apply himself to the instruction of youth.

Parents

Parents should not only themselves regard such as have the charge of education, but beware of encouraging children to complain at home, or speak the least word to the disadvantage of the master. The smallest trifle is apt to please or offend a boy, who seldom judges by the fitness or value of things, but as they happen to hit his humour and taste. Even the best will soon fall out with a man that keeps them, as they imagine, too close at work, or gives them less play than another. They never think it is for their interest, but complain as if it were the highest injury. When such complaints are encouraged, they will, even at the expence of truth, invent a thousand stories, that they may be put to another school, or, which is often the consequence, run idle about the streets. The best way therefore to reconcile any difference, is, to talk with the master, to give him fair play at least, and hear his account of the story. This would preserve many a fine boy, who is ruined, and quite lost in his education by too much indulgence, and would inspire teachers with that courage

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and confidence which is necessary in the faithful discharge of their duty.

It is really melancholy to consider the situation of such as have the care of children. They are exposed, not only to the malice of open enemies, but are ready to suffer by the merest accident, or for things which are beyond their power to prevent. One boy no sooner gets a fall, than there is a general outcry, and the master is suspected of carelessness. It is needless to plead his former diligence, that such things were not ordinary in the school, and that he does all in his power to prevent mischief. Those that are concerned in the unhappy boy, will hear of no excuse, but exclaim against the master as a worthless fellow, and wonder how he meets with any encouragement. The consequence is, that very soon the poor man is quite ruined, and his character in one moment undone by a malicious whisper.—Nay, masters are sometimes blamed for what is not in the power of any but nature to correct. We have not all the same capacity, and some boys are naturally incapable of learning

ing the principles of language. This any man will acknowledge in conversation, though it requires great candour, to bear the reflection when it is made against our own children. Whatever we allow of our neighbours, we expect that the young family at home are all to be scholars, and imagine they have not got fair play if we are disappointed. In this way, one boy of a slow capacity, will sometimes take more from a man's reputation, than a great many good scholars are able to recover. The least bad report will ruin a character, but it can be acquired only by length of time and a continued course of well-doing

There are many other circumstances which occasion complaints, and are of the same bad consequence. One play-afternoon extraordinary, or once a-month dismissing children before the usual time, is enough to give offence ; as if the success of education depended entirely upon an exact observation of the school-hours, and it were impossible to repair allowances of this nature. I have known boys, for a reward of some hours play, do more in half a day by a clo-

fer application, than when they were from morning to night in the school without any such encouragement.

Some parents complain, that their children advance too slowly, and that they are kept too long upon one book. Others imagine that boys are lost by too quick a progress, and that they can never dwell too long upon one thing. Now, what shall a master do that is concerned with people so different in opinion? It is scarce possible to please both; and yet, if he displease either party, the poor man is sure to suffer in his character and circumstances. It were better to let him follow his own method, as it is to be supposed he best understands his business. And when parents interfere, the question ought not to be, What book does my son read? how long has he been in that book? but, How does he understand the language? what progress has he made in grammar? and how has he digested the first principles? The *Roman* authors at school are chiefly used for an illustration upon the several rules of grammar; and any book is sufficient for this purpose, provided it be good

good *Latin*. When these rules are well understood, and the boy after some practice can apply them in reading any part of a *Roman* author by himself, the master deserves applause, though I shall suppose the boy has only read *Cæsar*. But if he had read all the classicks, and got lessons in every one of them by turns, it will do him little service if he has been allowed to neglect the foundations. — I would not however dwell too long upon the *Rudiments*, or read the principles, as some advise, over and over again. Children, if they have any life, weary without some engaging variety: when the foundations are therefore once explained, they should proceed further, and read the easier authors, to divert the imagination. They may indeed, in passing from one thing to another, forget something; but then it is easy, with a little application, to recover whatever they formerly understood.

I would therefore have parents, not to be alarmed, when, upon examination, young creatures do not answer in every thing so readily as they expected. This may be owing

to modesty, heedlessness, or other causes. Besides, such an application as is required to keep every thing in memory, only loses time, and destroys attention. They tire of what is too often repeated, which, with the fond desire they always have to advance, renders them quite against dwelling long in one place, or fully digesting the more familiar and easy parts before they proceed to such as are more difficult. Nay they seem incapable of this exactness, till they have acquired a more distinct and general view of the language; when, after etymology, they arrive at syntax, and apply declension as is required in *Turner's Exercises*. Till then, we need only keep them continually employed, and, without dwelling always upon one thing, take care they understand the nature of the past, before they enter upon any thing that is new. There are not many of so extensive a memory as to retain all they have learned; but, as they forget regular conjugation while employed in explaining, so they often forget the perfects and supines of verbs, in attending upon syntax. Yet, if things be

be once fully understood, and reviewed every *Friday* with the lessons of the week, they will never be so deficient as not to recover the past in a few hours reading. I have with the greatest indignation seen the diligence of a most accurate master called in question, because a poor young boy was unable to answer every thing proposed ; when perhaps the fault was rather want of accuracy in the examiner, than any lameness in the boy.

In a word, when people judge from trifling circumstances, and will not be at the pains to examine the real progress of children, it is in vain to depend upon their approbation. A diligent master may promise to make a scholar of a boy if he has capacity, but it is impossible for him to promise for his outward behaviour. When children are by themselves, they forget the advices of the best master, and will, often at the hazard of punishment, be guilty of some faults ; as at home they will sometimes plague the servants, in spite of all the parents can say. But the servants, for such abuses, might as well blame the father or mother

mother for what happens within doors, as parents can reflect upon teachers for what happens abroad when they are at play. We should even make great allowances to children, and consider that it is almost as natural for them to indulge their passions, as it is prudent in people of experience to keep them under subjection. When they come to be men, and see more of the world; it is possible they may become as wise as we would have them. Nay, it is a general observation, that the wildest boys make the best men, and that frequently the most valuable members of society are such as were despairs of in the beginning.

Parents should be particularly careful of their childrens behaviour at home, or the instructions of the best master will soon be forgot. What precepts they acquire at school, should there be confirmed, and by continual practice turned to a settled habit. And here I do not so much understand what regards language, as manners and integrity, which are of the greatest importance, and much more in danger by flattery, indulgence, and the bad example of servants.

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We should, for this reason, leave them very little by themselves ; and parents, by a particular inspection of their play, may do children a great deal of service. Boys will never run into excess, when they know they must render an account ; as I believe the greatest disorders are owing to a false persuasion, that at home they may live at pleasure.

But children should be especially discharged from the kitchen. There they learn a great many bad habits, and forget all the good advices of such as study their real advantage. They are not, in their tender age, capable of judging by the true value of things, but are ready to take up with the present, whatever it be. Above all, they are charmed with the respect shewn them below stairs, and love much better to be flattered in the kitchen, than to sit above in the chamber, under the severe eye of a father or mother. There they hear, or ought at least to hear nothing but truth and good sense ; and are obliged to be civil, and obey such as have more experience, and a larger share of understanding. But they

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command in the kitchen, speak what they incline, and are entertained with a hundred idle stories. The bad effect of this upon the temper, is plain from the better behaviour of the girls in a Gentleman's family. The young Ladies, from their different company and conversation, are all complaisance. They say little, are obliging, and would not tell a lie for the world. Besides, what they speak, is delivered in much better language, and in a gentiler way. So that before young Master can talk to be understood, his sisters are heard with pleasure in company, and arrive in a short time at a tolerable perfection in language.

With all due submission, I would now recommend another thing to parents, which, though it does not immediately belong to the education of youth, is of the greatest consequence. It is with regard to their employments for life, which I think boys should not, in the ordinary way, be allowed to chuse for themselves. Such a choice requires more penetration, and larger views of the world, than they can possibly acquire. Children seldom think beyond external appearances,

pearances, or whatever is most in fashion. Hence the general desire to become a soldier; that is, to wear fine cloaths, speak what we please, and wear away life in a thoughtless gayety. We never think of severe discipline, dangerous campaigns, with the necessary skill of incamping, besieging, attacking, fortifying, and whatever else *Cyrus* with great labour acquired in his *Persian* education. I doubt not but the sight of a ship in a calm harbour, hath carried many a favourite, from the embraces of a fond mother, into the rougher arms of the ocean. A great many with equal blindness copy their father's choice, and claim the same pretensions to his employment as to his estate and fortune. These are some of the foolish motives of children, and encouraging them too rashly, is perhaps the reason why trade, manufactures, and all the sinews of a state, do now so fast decay. Were parents at due pains, I am convinced, advice, and a right representation of things, would soon bring boys from their own idle, airy prospects, to what would

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in the end prove more for their interest and advantage.

But, to conclude this part of the scheme, I hope these reflections discover, that teaching, or the art of forming useful members of society, is not to be attained all of a sudden; and that something else is requisite, and may be expected from proper instruction, than the mere knowledge of the learned languages. These, no doubt, are of value, and ought to be carefully studied, both for pleasure and advantage. But we are much deceived, to imagine, that no more is necessary in the education of youth. Let us but look abroad, and observe the little use of *Greek* and *Latin* to one half of the world. The merchant, after five or six years study, hath he either time or inclination to enjoy the reward of his labour in a narrow review of the classicks? Would he not rather wish so many leisure-hours had been employed in a greater practice of writing and arithmetick, the knowledge of history, antiquity, geography, the several branches of trade, and other things which are often the subject of conversation? With

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much greater reason may we extend this observation to people of other professions, who have both less time and less occasion for *Latin*, but are capable of great improvement by an acquaintance with history, and the several branches of learning. I do not know but one school for teaching children such things in our mother-tongue, without taking any notice of the learned languages, would be fully as useful in any city or village, as the ordinary schools for *Greek* and *Latin*. However, as these languages are more particularly the province of publick teachers, and what the world chiefly expect, I shall, in the following chapters, proceed to explain the familiar method in which they ought to be acquired. I have, besides, endeavoured to make some reflections upon taste, history, geography, poetry, &c. more as a teacher than a philosopher; and am much less anxious what the world think of my learning, than of my sincere inclination to improve in youth a right temper and disposition. This I take to be the chief end of education; and though, amidst so many temptations, chil-

dren cannot be kept entirely innocent, we may with due pains preserve them more so than they frequently are. We shall now proceed to the method of acquiring language.

CHAP.

## C H A P. IV.

*Of the English language, so far as is necessary before we begin Latin; with observations on style, and the difficulty of attaining what we call the propriety and easiness of language.*

BEFORE boys take a *Latin* book in hand, they should first read and spell tolerably in *English*. This is of great importance, since we live in a country where that language only is spoke, and where few are so much masters of these exercisef under the teachers of *English*, as not to require further assistance at a grammar-school. Boys however are so far from receiving the help which is necessary, that they rather daily forget, than improve in these early parts of education. To prevent the bad consequences of this neglect, we need only spare a few moments from the *Latin*, to be employed now and then in the reading and spelling of *English*. The task is indeed

not so entertaining, but nothing can be more useful. In reading, I would always put such *English* books in their hands as they were fond of, and understood. Our *Spectators*, *Guardians*, and the like, though they contain a great many fine things, are above the apprehension of children. As often as they read or spell, the master should spend some time in explaining the *English* words and expressions which exceed their knowledge, by their own familiar terms and phrases. For want of this, we see boys often explaining *Latin* in *English* words, when they had need of a dictionary to understand their own translation.

I conceive too, any boy will advance with more success that he is first taught the grammar of his mother-tongue, what it is, and how to point out the different parts of speech. As these are much the same in all languages, this must be of great use when he comes to distinguish them in *Latin*. I propose too, he should examine the parts of speech, and observe the near resemblance that runs through them all. It will give him vast pleasure, and quicken his

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application, to find, that by declining one noun, or conjugating one verb, he will be master of all that are in the *English* language; the whole difference being only putting one word for another: as, in varying the conjugations, no more is required, than, instead of *love*, to say *teach*; for *loved*, *taught*; and so in the rest. I would, in conjugating verbs, have him particularly notice the helping verbs, *do*, *did*, *have*, *had*, *shall*, &c. as they are the signs of the several *Latin* tenses. Without this, he will not readily fall upon them, when there is occasion to point them out promiscuously. Under the article of *English* grammar, we should also explain the nature of cases, genders, voices, tenses, and other accidents of nouns and verbs. The beginner will find this easier, than if we were to illustrate every thing by *Latin* examples. The explication however, once understood in *English*, may be applied to *Latin*, without any great change; the nature of these accidents being much the same in both languages.

As for writing proper *English*, this must be delayed till boys are somewhat ad-

vanced, when a larger acquaintance with *English* books, and frequent compositions of their own, will render them better qualified for this difficult task. Our *English* grammars give us but few directions. They abound with rules for pronunciation and declension, teaching us by proper definitions to distinguish the parts of speech. These however are rather curious than useful, and what a great many do really despise. But what great assistance might all without distinction receive, had we any rules concerning the justness of expression, the remarkable proprieties of our own language, the force and harmony of certain phrases, the proper meaning of words, their connection one with another, and the necessary skill of placing them all in regular order? Observations of this nature would discover the common errors in writing, and describe in what manner they were to be avoided. We might then perhaps reform, as the *French* have done, and *Britain* become as remarkable for elegance and propriety of speech, as she is already for thought and reflection. The *French* in the

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days of *Rabelais* was still harsher than the *English*, and I do not know but a nice ear might refine ours with equal success. Nay, is it not already begun in the several ages of poetry? How amiable are the antiquated tales of *Chaucer* in the smooth turns of *Prior!* and is not *Homer*, like a fine old picture, renewed again in Mr. *Pope's* beautiful translation.

Of stile in general, I beg leave to observe, that it is not so much soft words or epithets, as the images they are the means of conveying, which form the orator or fine speaker. Without these, the nicest choice and best arrangement of words are but as the sound of so many empty bells. These images are all extracted from nature, and laid up in the fancy. This on proper occasions offers them to the understanding, and represents things in such an agreeable form, that the judgment is entertained, the heart warmed, and the tongue endued with uncommon eloquence. So that, under the impression of such exalted images, we sometimes rise above ourselves, and shine in conversation much beyond our ordinary power  
and

and capacity. These noble conceptions were the muses that inspired the ancient poets, and made *Homer*, when he paints the heavens, present them as it were in view. And *Virgil's* fancy thus with equal art adorns the wars and voyages of *Aeneas*.

The better to polish stile, and do justice to these lively images of fancy, we should unquestionably avoid harsh and rough expressions. This chiefly depends upon the ear. We may observe, in general, that, among synonimous words, those are softest which are formed of the long vowels and diphthongs.

I have seen the smoothness of a period destroyed by the vain repetition of a great many synonimous substantives, that signify different things, but may all conspire as the cause of something designed to be expressed; as when one observes, that in our best actions we are influenced by cunning, hypocrisy, pride, deceit, ambition. We are said to *harangue* when we fall into this way of writing. We had better perhaps be less copious, and chuse only what we think strongest and best.

None

None of the parts of speech should be used as mere expletives. This may be necessary for the better sound sometimes, but is often useless and harsh. Is it not so in this sentence: *They esteem virtue for the advantages it never fails to procure them?* The pronoun *them* were better omitted, since *they* clearly expresses the sense. The frequent use of the helping verbs, *do*, *does*, *have*, *had*, *shall*, makes us also offend against this rule. *I have read*, *I shall now proceed to examine*; but were it not better to write directly, *I proceed to examine*? In prose, we do not so well perceive the harshness of *shall*, *will*, and the signs of the tenses; but in poetry they quite spoil the harmony of a line. — The adverbs too, which are necessary to express some mode or circumstance of action, are frequently used in this expletive way; especially the adverbs, *really*, *indeed*, *surely*, *perhaps*, *at the same time*, and many more.

Too many verbs in a sentence makes it run heavily, as it is impossible to use them without the helping verbs, and the persons or things of whom any thing is affirmed.

It

It were much better to change some of the verbs into substantive nouns, which are more agreeable to the ear, and the particular mark of an easy stile: as, instead of, *They said that I had often promised, if it should happen at any time they required a favour of me, I would be ready to serve them,* let us rather write, *They made me remember how often I had promised them assistance if an occasion offered.*

It is a great beauty in writing, to vary the manner of speaking, and find out different phrases to express what we have occasion to say in a paragraph. The *English* is a very copious language, and has a number of words to express one and the same thing. But we are so careless, that we chuse rather to repeat what was said before, than be at the pains to seek them.

Of epithets, which are the greatest strength and ornament of language, I would observe, that they are always harsh when too much crowded in a sentence. Common epithets are of no force, and we should use only such as entertain the mind with some new, strong, delightful ideas.—

We

We ought with the same care to avoid parentheses, which are a sort of illustration to our thoughts. In most cases they convey but trifling additions, and which we might easily want. When they inclose any thing of importance, much better give it freedom, and write so as it may fall under a new sentence. Of all parentheses, the worst are such as contain an affected kind of modesty of the writer; when he tells us frequently that he apprehends or presumes a thing to be so or so; or, in the beginning of a sentence, when he humbly begs pardon of the reader, and says, (*if I may speak so*).

That all may appear with greater advantage, the best chosen words must be regularly and harmoniously disposed. We should make our expressions run smoothly one after another, with an equal mixture of short and long words in a sentence. This causes the period run quick, so that the expression and full sense strike the ear at the same moment. This is a particular beauty in *English* poetry, which the *French* could

never

never yet attain. Their verses have generally a disagreeable stop in the middle.

But, after all imaginable helps, it is very hard either to speak or write properly in any language. The chief difficulty does not, as some think, arise from our being employed too much in a variety of languages at once, but from the nature of the thing. We seem all to be sensible of this difficulty, when the question is of such as excel in speaking or writing; and therefore the common opinion is, that we must be born orators and poets. But is not a genius also necessary in the inferior degrees? and does it not really appear proportionably ascending, from the lowest rank of mankind, till we arise through the several orders as high as we can climb? We have all our particular turn and manner of expression, without which it were impossible to please. Every one knows, that we cannot now pretend to excel in new thoughts and observations, but then it is expected we should repeat the reflections of former generations in our own stile. It is this, as we say, which makes them our own, and

it is this chiefly which commands attention.

The difference in speech is therefore natural, and does not at all proceed from memory, or the words we learn in conversation. A man may have the most general acquaintance, and remember all the fine words that were ever spoke in his company, and yet speak and write in the worst way imaginable. To do this well, we must not only understand the harmonious arrangement of words, but feel within the things we resolve to communicate. Language is designed to describe the passions we feel from the various events of life, and according as these are faint or strong, the expression rises or falls in proportion; as, in spite of art, and the best colours, we perceive no beauty in a performance, where the painter discovers no original fancy or genius.

But, besides the strongest feeling, there is occasion for use and experience before we excel in either, particularly in writing. It is no easy matter to arrive at an easy stile, and learn the necessary arts of smoothing a

G period,

period, making the words to vary with the subject, and answer every different motion of the heart. We may as well pretend, whenever we touch an instrument, to draw forth all the moving strains of harmony that arise from a proper composition of the notes. For language is a kind of vocal harmony, in which the mixture of long and short words resemble in some measure the short and long notes in any compositions of musick ; as the tone and accent of the voice answers what we call the *key*, or *cliff*, in any instrument.

The art of speaking or writing in this too resembles musick or painting, that there is the same variety in describing the passions by words, as in painting them by colours, or breathing them by sounds. Each passion has its proper language to speak what we feel, which never fails to appear when we really are affected. Love speaks in gentle strains, impatient anger storms. Even when we want the power of speech, the language of the passions rises on the face. This way the dumb can speak, and tell the secret motions of the heart;

heart ; and thus we understand the speaking action of the stage, which, if the actor feels with proper force, can move us more than words. — The very brutes, when strongly affected, appear to talk each in their own way. The roaring lion shakes the woods, and warbling birds confer within the grove. Nay, even the inanimate parts of nature, as they appear in different shapes, seem to converse, and fill us with a strange variety of thoughts. The zephyrs whisper, rivers murmur, and the loud winds roar. Thus every seeming-silent object of nature discovers innumerable beauties to one of a discerning taste. And we all know how differently we speak in the calm retirement of a shady grove, from the language we use when we have no companion but the lonely silence of some gloomy cell.

The sciences too have each their own proper stile, formed from the different sensations we feel when we reflect upon them separately. The words in history are plain and easy, as the subject ought to be. Philosophy is wrapt in greater disguise, and more uncommon words ; as it is harder to

reason of the nature and causes of things, than tell the facts themselves. The law, being still more obscure, makes us speak and write with an additional degree of darkness, so that we can only be understood by brethren trained up in the same manner of expression. But poetry inspires the tender thought, which, from the warmness of the heart, gives musick to the sound, and makes a harmony of words.

Speaking or writing therefore, or the art of painting the passions in words, seems to be a thing of great labour, not to be acquired without an extensive view of nature, whence the colouring must be drawn. Whoever would excel in either, must speak or write exactly what he feels from the particular objects under his consideration. This must afford the highest, as well as the most various entertainment; as the works of nature do not perhaps differ more one from another, than in the different way they are apprehended by different men. Some feel only the common properties with which we are immediately concerned. Others of a livelier fancy, discover more

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uncommon connections, and which we reckon rather curious than useful. The stile of the one is plain and easy, according to the subject, and their own natural sensations; the other, from a different reason, is sublime, moving, and pathetick.

The want of this elevated turn, is more observable in writing, than in the course of common conversation. A great many make a tolerable figure in company, and talk with approbation upon a variety of subjects, who would make but a poor figure in writing. In a friendly meeting, language is not so much regarded, as the person who speaks, and the concern we generally have in the subject of conversation; besides a great many helps of voice, look, gesture, that help to recommend the speaker, and gain often more upon the audience than the best orator with the noblest subject can possibly do without them. When we fall in love with a man or woman's address, we have immediately a general prejudice in their favour, and are prepared to admire every thing they say. But, in writing, we are deprived of all these advantages, and

have nothing to support us but good sense, adorned to the best advantage with proper language. We must, in short, say something that is strong and striking, and write in such a peculiar way, that we may appear with all the charms of novelty and surprise.

From the whole, one may observe, how hard it is to distinguish ourselves upon every subject. It requires a genius not easily found, which is almost as boundless as nature herself. But we may all, if we copy nature, excel in particular points: for then we shall write the language of our hearts, and cannot fail to please others in describing what we feel.

## C H A P. V.

Of etymology, in what manner to be acquired from a Latin grammar; with proposals for teaching the first principles of the Roman language, by a translation of the several rules into plain and easy English.

WHEN a boy is a little acquainted with *English* grammar, we may advance to *Latin* declension and conjugation, which will be much the easier that he knows something of *English* before. When he declines or conjugates, let him always name the cases, moods and tenses; which is of great use when there is occasion to apply them afterwards either in speaking or writing: for how shall a boy give the dative or ablative plural, the future pluperfect, or any other tense, if he has never been used to decline and conjugate by these names?

When he can repeat the declensions, *English* and *Latin*, I would explain what is meant

meant by a termination, and shew him the likeness betwixt all nouns of the same termination in every declension; that he no sooner declines one, than he may decline all the rest, however many in number. The same observation one may use in the declension of adjective nouns, or qualities, and in the conjugation of verbs, when he is capable of distinguishing the conjugations. The comparison of adjectives may be omitted for some time. When they are taught, I would first explain the nature and formation of them in our own language, and afterwards the general rules for forming the *Latin* comparisons; giving them all the exceptions by way of discourse, and then pointing them out in the rudiments. I take explaining things *vivā voce* to the scholar before he mandates them, to be the greatest help to attention. — In the same manner I would tell the meaning of simple and compound primitive and derivative words; as also the difference betwixt an active, passive, neutro-passive, deponent, impersonal, inceptive, desiderative, and other verbs, with their affections and pro-

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properties. Whatever difficulty appears in these terms, may be easily explained in familiar expressions and sensible figures, which are of great use in clearing obscurities.

When boys have got through the irregular verbs, it is ordinary to begin syntax. But might not this part of grammar be delayed, till boys attain a greater knowledge in etymology, so necessary for the right understanding of syntax, and, as I apprehend, one of the greatest difficulties in *Latin*? If so, immediately after *fio*, let them read the vocables, which will not only render them masters of the various ways of declining and conjugating, but make them afterwards explain easier, having laid up a stock of words. When this grows familiar, that they may the sooner acquire etymology, let them begin to explain and repeat the grammar. Boys will find this a severe task, especially if they spend no more time upon it than ordinary. It is I think harder than any *Roman* author, and cannot be understood by preparing a few lines every morning. Yet this is all we allow, recommending

ing it rather to the memory than the judgment. So that repetition, after five years, is all that most children know about grammar, and very few are able to make a right application of the rules. We should therefore quite alter the method, and bestow our earliest care to convince and open the judgment. Boys will soon repeat what they fully understand, and retain it so much the longer, as sense is apt to make a deeper impression than sound. Nor is it enough to apply the rules as they occur in every lesson. This is a method too slow, in which boys are apt to forget as fast as they learn. Let us rather take the grammar for a text, and, after the rules are well mandated, make boys answer, promiscuously, the gender, declension and conjugation of any noun or verb up and down the grammar.

— For the easier repetition, we ought also to teach them how the rules ought to be read. There are a great many short and long syllables in verse, which boys are ready to mistake, and destroy the harmony of sound, so vastly agreeable to a good ear, and

and contributing very much to lessen the fatigue of repetition.

The greatest part of this hard labour might, I own, be prevented, and etymology acquired in much less time, had we any right *Latin* grammar in *English*. Something like this I have tried, and found very successful with children. It was drawn out from Mr. *Ruddiman's* excellent grammar, in the following manner. In the first place, the rules for the genders are translated, both general and special, and examples writ under every rule, with the signification. Then follow the exceptions, in the same method precisely; the *Latin* word with the gender, in one column, and the signification opposite, in another. The master may teach few or more of these exceptions as he has a mind. We have next the general rules for the several cases, with their exceptions: afterwards, the irregular nouns, which are easily taught in this way, and the verbs too, with their perfects, supines, and significations. The general rule for conjugating stands at the beginning of every conjugation, and the rest of

of the verbs are drawn out as exceptions. This is easily done in the first, second and fourth conjugations; and even in the third: for though this admits of no general rule, it may easily be managed, having regard to the several terminations. Below the simple verbs are translated into *English* all the useful rules and observations in Mr. *Ruddiman's* grammar, relating to the conjugation of compounds. The rules of prosody might be translated with the same advantage, having the examples of every rule, and the exceptions, drawn up in this vocabulary way. But because boys are generally advanced, and able to explain *Latin* before they arrive at this part of grammar, I do not insist upon this. The whole of this proposal I leave quite undetermined, as masters incline themselves; and hope our difference in this article, will occasion no prejudices against other parts of this treatise.

I would further observe, that such a translation of the *Latin* grammar does by no means hinder the reading of Mr. *Ruddiman's*: on the contrary, boys will read it with

with much greater ease and advantage that they understand such a translation by way of introduction. It is almost of the same nature and use with the *English* version of the rudiments. The old rudiments were writ in an unknown language, were liable to many objections, and consumed much time and labour. But the method Mr. *Ruddiman* has taken, seems the best to remove all objections: “For I have “reduced (says he, in his preface) the “substance of these rudiments into a sort “of text, and have given the *Latin* an “*English* version, leaving the master to “his own choice and discretion which to “use.” — Now, I imagine there is the same necessity of translating the *Latin* grammar, as it contains many things perfectly new to children, and which are not to be found in the rudiments. And if such a translation were to appear, it would, no doubt, be the better received, that we have before had an example of such *English* rules for children from so learned a Gentleman.

But there are still more advantages from a *Latin* grammar in *English*. Is there

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any thing so proper to recover those who have neglected this part of education at school, and cannot consequently use Mr. *Ruddiman's* grammar? And are there not even some boys of a slow capacity, who had better learn the first principles in this familiar way, than by the trouble of *Latin* explications and repetitions? As to such as insist for *Latin* grammar, because it is difficult, and makes a more lasting impression on the memory; they are perhaps right in their opinion. But were parents witnesses of the pain it gives some children, they would imagine the purchase very dear. Besides, great difficulties at first, but too often make children despair, and conceive as great an aversion at grammar, as he who was said to have always sickened at the sight of one. — It is reckoned also, that laying up a stock of *Latin* words, is a sufficient reason to encourage the general use of a *Latin* grammar. But were this sort of language more polite, or the expressions more frequent than they are, what we call a *copia verborum* might be better acquired, and

and with greater pleasure, from the *Roman* authors.

Besides, what a number of words are there in the *Latin* grammar, which are nowhere else to be found? At least, we must search for them in rubbish, or in books which are seldom in the hands of Gentlemen. Nothing indeed can be more useful, than the rules which determine the gender of nouns by the terminations of the several declensions. It is also proper to know the most frequent exceptions from such general rules. But should boys also repeat a number of other exceptions, which it is a chance if ever they read any where but in the grammar for a whole lifetime? It is necessary, no doubt, to have these words recorded by skilful grammarians; and, when we have occasion for them, we may consult any useful performance of this kind, as we do a dictionary. But the case is otherwise with children, who ought to be troubled at first with nothing but what is absolutely necessary. Whether the greatest part of the exceptions be so essential, I leave the world to judge from Mr. Ruddiman's excellent

grammar. For my share, tho' I teach them all very carefully, I honestly think they are not, and that they might at least be deferred till boys are somewhat advanced.

I am sensible the subject of this chapter is in danger of a very bad reception. To speak against *Latin* grammar, is to fly in the face of antiquity, to pretend to more experience than teachers of an unblemished character, and is reckoned a kind of reflection against the first rate scholars of former generations, who all acquired the elements of language in the *Latin* tongue. This indeed may be true, and a great genius may probably still get over the difficulties of grammar. But because one is able to do wonders, from a superior capacity, does it follow, that this practice should become more general, or that boys of a flower genius will also be able to undergo such extraordinary labour? Experience speaks otherwise, and this imagination is contradicted by far the greatest number, in any school. But few are able for the difficult task of *Latin* grammar, and we shall find scarce one of a dozen who is able to explain and

and apply the rules after he has been five years at school. These general observations are indeed very useful, but are rather calculated for men, who have come some length in study, than for the weak capacity of children. Besides, when we talk of the scholars which were formerly bred in this way, I question if reading the *Latin* grammar under a master contributed much to the figure they afterwards made in the world. This proceeds more from their own application, when they are of age, and perceive the necessity and usefulness of learning. But, even then, whatever commendations they bestow upon grammar, though they should themselves read it with the midnight lamp, none of them that I know recommend it as a proper exercise for children. On the contrary, Mr. *Locke* would have them learn *Latin* as they do their mother-tongue, by the mere force of speaking, and the practice of reading the *Roman* authors. All that he thinks necessary of grammar, is an exact knowledge of the conjugations, and an acquaintance with some of the more general rules of syntax. But as he is universally admired

for just reflection, I shall give a more particular view of his opinion in the following passage.

“ It will possibly be asked here, Is grammar then of no use? and have those who have taken so much pains in reducing several languages to rules and observations; who have writ so much about declensions and conjugations, about concords and syntaxis, lost their labour, and been learned to no purpose? I say not so. Grammar has its place too. But this I think I may say, there is more stir a great deal made with it than there needs, and those are tormented about it, to whom it does not at all belong; I mean children at the age wherein they are usually perplexed with it in grammar-schools.” — Grammar then, he thinks, may be spared in some cases. “ The question then will be, to whom it should be taught? and when?” His answer is, That men whose business in this world is to be done with their tongues and with their pens, ought to study grammar, among other helps of speaking well; that they may let

their

their thoughts into other mens minds the more easily, and with the greater impression. But then, he adds, " It must be the grammar of their own tongue, and of the language they commonly use. Whether all Gentlemen should not do this, I leave to be considered ; since the want of propriety, and grammatical exactness, is thought very misbecoming one of that rank, and usually draws on one guilty of such faults the censure of having had a lower breeding and worse company than suits with his quality. If this be so, as I suppose it is, it will be matter of wonder why young Gentlemen are forced to learn the grammars of foreign and dead languages, and are never once told of the grammar of their own tongues. They do not so much as know there is any such thing, much less is it made their business to be instructed in it. Nor is their own language ever proposed to them as worthy their care and cultivating, though they have daily use of it, and are not seldom, in the future course of their lives, judged of by their handsome or

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“ aukward way of expressing themselves in  
“ it: whereas the languages whose gram-  
“ mars they have been so much employed  
“ in, are such as probably they shall scarce  
“ ever speak or write; or if, upon occa-  
“ sion, this should happen, they should be  
“ excused for the mistakes and faults they  
“ make in it.” He afterwards mentions  
another set of men, who pique themselves  
upon their skill in the learned languages,  
and who would be critically exact in them.  
By such, no doubt, the grammar of those  
languages ought to be carefully studied.  
“ But (continues he) the knowledge a Gen-  
“ tleman would ordinarily draw for his use  
“ out of the *Roman* and *Greek* writers,  
“ I think he may attain without studying  
“ the grammars of those tongues, and, by  
“ bare reading, may come to understand  
“ them sufficiently for all his purposes.  
“ How much farther he shall at any time  
“ be concerned to look into the grammar,  
“ and critical niceties of either of these  
“ tongues, he himself will be able to deter-  
“ mine when he comes to propose to him-  
“ self the study of any thing that shall re-

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“ quire it. —— But, more particularly to  
“ determine the proper season for gram-  
“ mar, I do not see how it can reasonably  
“ be made any one’s study, but as an in-  
“ troduction to rhetorick. When it is  
“ thought time to put any one upon the  
“ care of polishing his tongue, and of  
“ speaking better than the illiterate, then  
“ is the time for him to be instructed in the  
“ rules of grammar, and not before. For  
“ grammar being to teach men, not to  
“ speak, but to speak correctly, and ac-  
“ cording to the exact rules of the tongue,  
“ which is one part of elegancy, there is  
“ little use of the one to him that hath no  
“ need of the other; where rhetorick is  
“ not necessary, grammar may be spared.  
“ I know not why any one should waste his  
“ time and beat his head about the *Latin*  
“ grammar, who does not intend to be a  
“ critick, or make speeches and write dif-  
“ patches in it.”

Mr. *Locke*, in these observations, is perhaps too much upon the extreme, when he thinks we can learn the *Latin* language by so few rules as he proposes in the beginning.

ning. But if the difficulty of this part of education carried him so far, may we not observe, with more freedom, that there is a necessity of making the rules of grammar still easier, by translating them into *English*, and teaching more or less of these rules, as we find them agree with the scholar? This translation would serve as an introduction to Mr. Ruddiman's grammar, and would be of singular use to the slowest boys, or such as had a very bad memory. But when children advance, and know something of the *Roman* language, I know no reason why they may not read Mr. Ruddiman's grammar; which is without exception the best, and gives us a full view of all that is necessary to be said on the subject.

C H A P.

## C H A P. VI.

*Of syntax, and the turning of English into Latin.*

After an extensive view of etymology, children should be taught the syntax. I would begin the first part, called *concord*, with these general rules: *Every adjective must have a substantive; Every verb, a nominative; Every relative, an antecedent.* But as these are not always expressed, I would teach the method of finding them, by asking the question, *Who?* or *What?* This done, the master will easily explain the nature of their agreement as to gender, number, case, or the like accidents. We need afterwards no more to understand this part, than some illustrations upon the relative, and the concord of two substantives signifying the same thing.

The second part, called *government*, extends only through the five cases. The rules for each of these, I would separately explain; beginning with this useful rule:

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*The word governing, always makes sense with the word governed.* When a boy understands this by a variety of examples, I would proceed to the government of the genitive, and the rules which relate to it ; then, all the rest of the cases in order. The method of this explication will appear from the following account of the genitive.

Let him know, when he enters upon this case, that it must surely be governed by some of the eight parts of speech. Observe then what it makes sense with ; a substantive or adjective noun, a verb, or whatever it be. If with a substantive noun, then this rule takes place : *One substantive governs another signifying a different thing in the genitive.* If with an adjective, it must either be an adjective in the neuter gender without a substantive, or verbal adjectives, &c. But if no adjective makes sense with the particular genitive, then perhaps it is governed by a verb ; *misereor, miseresco, recordor, memini, verbs of accusing, &c.* — I know by experience, that a boy can learn the ordinary rules of syntax very easily in this way. One great advantage is, he applies

plies them as fast as he learns. When he repeats the syntax, I see no great reason for mandating the *Latin* half of the page. Any larger knowledge of this kind, must be had afterwards, from Mr. Ruddiman's *English* notes, and from the grammar, which should be carefully read over.

But the chief use of syntax, and what renders it familiar, is the turning of *English* into *Latin*. The first step commonly taken in this useful exercise, is reading *Turner's* or *Clark's Introduction*. Such books, as they immediately supply us with proper vocables, are certainly best for beginners, and may usefully employ one part of the day, even till we arrive at *Sallust*. In this way, syntax becomes easy, with the flexion of nouns and verbs. When they arrive at the history of *Rome*, and have laid up a number of phrases from the authors, it were not perhaps amiss that the best scholars exchanged Mr. *Clark's Latin* for something of their own. I have known this succeed very well.

As a further help to write *Latin*, the master himself should, from *Cornelius Nepos*, *Cæsar*, *Sallust*, or *Cicero*, extract a colle-

ction of *Latin* and *English* phrases. But then he must be so acquainted with the idioms and proprieties of both languages, as to translate the *Roman* phrases precisely into those which we generally use in expressing the same thought. Our common phrase-books have few such expressions as are peculiar to the *English*, by which we may know how far it differs from the *Latin* idiom, and how the one might be translated into the other. As for the common *English* in literal translations, or that which boys themselves make from the *Latin*, it is not so much writing proper *English*, as turning our language into the *Roman* idiom. In a word, there are many boys who shall easily translate into *Latin* *Clark's Introduction*, or any book as much after the *Latin* idiom, that cannot find phrases for one of thirty expressions, frequent in our *Speztors*, *Guardians*, or whoever write with the same spirit and delicacy. This can only proceed from his being kept a stranger to the pure *English* stile, and used to another, comparatively low; not so much the language of our polite authors, as that

which

which the *Romans* would have writ or spoke, had they been taught *English*. The question then is, Whether a master who understands the *English* propriety, might not, from a careful review of the classicks, collect a number of *Latin* phrases, and, in translating them, observe so happily the common *English* idiom, or manner of speaking, as to remove this obvious difficulty? I have tried this method, and find, after frequent examination, that thereby the higher classes improve in writing both languages with greater ease and purity. And is it not of further use, that boys in this way know their authority for every expression, and that the master, from a variety of phrases, can the better describe the difference and peculiarity of every particular author?

I would further have boys themselves translate *Sallust*, or any other book whence they have learned their phrases, into the best *English* in their power. These, when corrected, not only serve as the best versions to be translated back into *Latin*, but bring children to a greater proficiency in their own language. — When boys are

employed in turning such translations into *Latin*, I would be under no concern how much they remembered the stile of any author: the nearer the better, provided it were the real product of attention, and not meanly stoln from a concealed copy. After some time spent in this way, a boy falls insensibly into an imitation of his author, and enriches his memory with expressions truly *Roman*. So that I have known some, on different subjects, write very like the author they were used to transcribe. In general, this seems to be a better way of attaining a true *Latin* stile, than from the best dictionaries, or any of our ordinary phrase-books.

Another great help to this useful exercise is, when the master *vivâ voce* examines boys upon the *English* version, and causes them answer every sentence of the *Latin*, as it stands in the *Roman* author from which the translation was made. In this manner, they observe the difference of the two languages in what we call the *ordo verborum*, or placing of words; and will perh. ps improve in that which is natural to

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the *Romans*, but has ever been matter of great difficulty to the moderns. Hence it is, that a great many of our countrymen, when they would appear in *Latin*, instead of writing that language, do more properly write *English* in *Latin* words. The same may be said of other nations.

After all, the writing of *Latin* is a thing of great labour, scarcely to be attained by composing a few themes at school. People of mature age find it hard to imitate the *Roman* authors, and seldom, by the closest application, can form themselves after any particular stile. If this be practicable, it is, I think, in turning frequently our best translations of the classicks back into *Latin*, correcting every error by the author from which the translation is made. Perhaps masters as well as scholars should observe this method. The best may improve, and numbers really want the instruction to be had by turning *Rowe's Sallust*, or any such free translation, in the manner proposed. The phrases make a deeper impression by such a practice, than if we only read the author. We discover also the idioms of

both languages, and observe what expressions in *Sallust* are proper for all the different turns of the several *English* proprieties, as they occur in the freedom of the translator. Without this exercise, the greatest master of *Latin* phrases will not easily apply them to all the various turns of the *English* language. These are so different from *Latin*, that one cannot with any elegance or beauty literally change one language into the other.

It is perhaps too, after a long habit of this kind, that we attain to the speaking of *Latin*. This is so difficult, that boys are scarce capable of it at school: at least it would require more time than they can allow without neglecting many other things necessary in the course of education. One may indeed supply them with materials very useful in acquiring this singular excellency. Such are the phrases they should gradually learn from the *Roman* authors, talking over by themselves the several colloquies of *Cordery*, and, which is still more advantageous, observing in what manner the master expresses himself upon the vari-

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ous subjects of conversation. But supposing we were all qualified for setting boys so good an example, I doubt if it can well be observed in any publick school. There a man has generally so much ado, so many other things to look after, that the small advantage to be reaped in this way by the more advanced, would be much exceeded by the great neglect of the lower classes. And, in speaking *Latin*, I perceive, that boys attend more to the words, than the notions they are designed to convey; so that whatever expressions were remembered, they retained but very little of the sense. Perhaps then we had better let it alone, considering the greater importance of the *English* language, and the great improvements we may therein acquire.

To prevent the reflections of all who are offended with the preference given the *English* language, I beg leave to introduce the following paragraph from Mr. *Locke*. Those that love to be convinced only by great men, will receive the truth better from his mouth; while such as are disposed to cavil about my insufficiency, will not object against

gainst this point at least, which is confirmed by the authority of so great a philosopher.

“ To write and speak correctly, gives a grace, and gains a favourable attention to what one has to say: and since it is *English* that an *English* Gentleman will have constant use of, that is the language he should chiefly cultivate, and wherein most care should be taken to polish and perfect his stile. To speak or write better *Latin* than *English*, may make a man be talked of, but he will find it more to his purpose to express himself well in his own tongue, that he uses every moment, than to have the vain commendation of others for a very insignificant quality. This I find universally neglected, nor no care taken any where to improve young men in their own language, that they may thoroughly understand and be masters of it. If any one among us have a facility or purity more than ordinary in his mother-tongue, it is owing to chance, or his genius, or any thing, rather than to his education, or any care of his teach-

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“er. To mind what *Englisb* his pupil  
“speaks or writes, is below the dignity of  
“one bred up amongst *Greek* and *Latin*,  
“though he have but little of them himself.  
“These are the learned languages, fit only  
“for learned men to meddle with and  
“teach; *Englisb* is the language of the il-  
“literate vulgar: though yet we see the  
“polity of some of our neighbours hath  
“not thought it beneath the publick care  
“to promote and reward the improvement  
“of their own language. Polishing and  
“enriching their tongue, is no small bu-  
“siness among them; it hath colleges and  
“stipends appointed it, and there is raised  
“amongst them a great ambition and emu-  
“lation of writing correctly: and we see  
“what they are come to by it, and how  
“far they have spread one of the worst  
“languages possibly in this part of the  
“world, if we look upon it as it was  
“some few reigns backwards, whatever it  
“be now. The great men among the *Ro-*  
“*mans* were daily exercising themselves in  
“their own language; and we find yet up-  
“on record the names of orators, who  
“taught

“ taught some of their Emperors *Latin*, tho’  
“ it were their mother-tongue. It is plain,  
“ the *Greeks* were yet more nice in theirs,  
“ All other speech was barbarous to them  
“ but their own, and no foreign language  
“ appears to have been studied or valued  
“ amongst that learned and acute people;  
“ though it be past doubt that they borrow-  
“ ed their learning and philosophy from a  
“ broad.”

C H A P.

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## C H A P. VII.

*The manner of reading and explaining the Roman historians; literal translations, or the master's help in explaining, how long necessary; when to be laid aside, and boys explain by themselves, with the help of the syntax; reflections upon the analysis, or parts of speech; with observations wherein Stirling hath failed in this and other parts of his classical performances.*

THE authors generally explained in the lower classes are *Cordery*, *Erasmus*, and part of *Cornelius Nepos*, with literal translations. These, whatever some may imagine, are absolutely necessary at first, when boys are young, saving both time to the master, and causing them advance with greater chearfulness and ease. But, that they may not learn by rote, while they are allowed the help of a translation, let them explain in these three ways; from

*Latin*

*Latin to English*, from *English to Latin*, and then, without book, let them answer up and down as the master inclines. Most boys, for want of this method, forget as fast as they learn, and cannot, though they have explained the moment before, answer one word of the lesson, either *English* or *Latin*, if you take away the book. Besides, this exercise improves thinking, as well as the memory; and thought is one great step to remove the natural heedlessness of youth, which is very pernicious to education.

The slowest boys should rehearse all or most of every lesson. They gain least by attention, and feel such pain in application, that, if they be not frequently examined, they entirely neglect what was assigned them for a task: whereas we may depend upon those of a lively genius, especially if they be duly encouraged, and if the master, explaining the nature and design of every lesson, opens the understanding, and takes care to preserve attention. Truth, when perceived, is always agreeable; and a right understanding, once let into the method of acquiring knowledge, will spare no

pains

pains in the pursuit of what is in itself so useful. Any boys that are careless, who have prepared little or nothing of the lesson, should be ordered to some private corner, where they may supply their former negligence by a closer application.

While children explain in this manner, they should be much employed in declension and conjugation, and applying the several rules of syntax ; and this not hastily, as is the manner of some, but without the omission of almost one word. We should also go promiscuously through the conjugations and declensions, and make them answer *extempore* through all the signs, moods, tenses, numbers, and persons. When they give<sup>1</sup> an account of the analysis, let them always tell what part of a noun or verb it is, which they meet with in the lesson. Boys are not only heedless, but apt to forget what they learn ; and if the master does not renew things in their memory, they may acquire a superficial habit of very bad consequence. During all this time too, in every lesson, besides particular words up and down, we should never fail to ask the

principal verb in the sentence, either separately, or with the addition of two or more words, by way of phrases. This will be useful afterwards, both in speaking and writing *Latin*; especially if, after some time spent in these exercises, we cause them repeat the synonymous *Latin* words, for any *English* expression. Supposing, in *Cornelius Nepos*, they were to meet with *cogitare*, the master should then take occasion to ask another word of the same signification, such as, *putare*, *sentire*, *censere*, *reri*, *arbitrari*, *opinari*, and whatever more the boy could remember. I have known this method pursued with all manner of *English* words, and was surprised to observe the pains every boy took to excel.

When they arrive at *Cæsar*, they need not so particularly insist upon etymology. Nor, after this, would I admit of literal translations. The principal intention then should be, learning how to understand that author and the succeeding by the help of their syntax only. The additional labour of this task will daily lessen, and improve the scholar in a habit of thinking.

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As his attention increases, he must become readier at solving all possible difficulties. Then it is a boy extends his views, and aspires beyond the narrow limits of a single lesson. He perceives the resemblance of his author's whole style, and every succeeding task appears less new and perplexing: it is but the repetition of the same words and phrases placed in a different order, which by the least knowledge in syntax, he will easily discern. The common way, where the master explains every lesson, rather improves the memory than the judgment. I have known boys who could translate *Horace* after the master, blunder in things of less difficulty, for no other reason but that they never had heard them explained. What must be the case of such scholars when they leave school, and come so badly prepared for private study and meditation?

The several methods of teaching children to explain by themselves, neither can nor ought to be enumerated. Different rules will arise from every new task, and from every error of the child. Yet, that we

may render it something clearer, we shall suppose a boy stops at this sentence about the beginning of *Cæsar*, *Item Dumnorigi Æduo, fratri Divitiaci, qui eo tempore principatum in civitate sua obtinebat, ac maxime plebi acceptus erat, ut idem conaretur, persuadet.* Whatever wrong ways he may take to construe, there is but one right. This he will soon perceive, by the inconsistency he must run into upon every error in syntax. Yet I would hear him patiently, till he corrects himself, this being far beyond any hasty correction of the master. If he be entirely at a loss, let him be told to begin in that and in every sentence with the nominative and the verb; the verb then leads him to the case it governs: so that he might construe thus far, *Item persuadet Dumnorigi*, and probably, *Æduo, fratri Divitiaci*, from the apparent connection of the sense. But the greatest difficulty arises from these words, *qui eo tempore*, &c. *acceptus erat*, which are added, as a parenthesis, concerning the fortune and character of *Dumnorix*. Yet, by telling him, he must always add to any particular name or substantive noun

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whatever belongs to it, before he joins it to another verb, or another sentence following, by means of a conjunction, this difficulty will soon wear over. We shall suppose then he adds, *qui obtinebat principatum in sua civitate eo tempore*: The conjunction *ac*, after *obtinebat*, naturally leads him to *acceptus erat*, the verb of the same mood; *ut conaretur idem* falls in of course. The whole will then be: *Item persuadet Dumnonrigi Æduo, fratri Divitiaci, qui obtinebat principatum in sua civitate eo tempore, ac maxime acceptus erat plebi, ut conaretur idem.* One might have drawn out a much longer sentence, comprehending more rules; but this will sufficiently discover our intention.

I shall add of explaining, that, besides the lesson of every particular day, a boy should frequently look over again what he has read a month before, or any continued course of time. By this means he will never forget what is past, and may, upon every perusal, observe something new, and useful in what he has still to learn. The master, to increase his diligence, should sometimes ask an account of such lessons,

and reward or discourage him in proportion to the degree of application.—I would also have such as are advanced, to attend the inferior classes when they are applying the rules of grammar. This improves them in declension and conjugation, and renews their acquaintance with the lower authors, which they are too ready to forget. And when a class in *Cæsar* is thus employed with one in *Cornelius Nepos*, an emulation to excel, as it raises a laudable ambition, proportionably increases their pleasure and attention.

I would observe under this head the difficulty of the analysis, or parts of speech, and the great loss children are at in preparing them for want of proper help. Till we have something better, I would advise masters, when they are teaching *Cordery*, to write out the analysis of twenty or thirty colloquies, reducing all the compounds to their simple parts, and marking down the gender and signification. This being laid before the scholar, saves time, and causes him advance much faster than if he ran

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to ask every word at the teacher, or looked for it in the dictionary.

Stirling seems to have been aware of this necessary assistance for children, in preparing the parts of speech. I am sorry, after so much pains to supply this defect, his method is not more plain and useful. People of age may perhaps make a shift with his analysis, as he has disposed it in an alphabetical order; but children, when they begin *Cordey*, have neither patience nor capacity to run through every letter and column for a word, as if they were consulting a dictionary. But they are still worse provided in his way of explaining. They must then, for the *English* of every word, not only consult his dictionary at the end; but, after that is found, having no more but the nominative case of nouns, and what we call the themes of verbs, they are obliged themselves to discover and apply the signification of the other particular cases of nouns, and tenses of verbs, which happen to be used in the colloquy. This requires so great attention, as, allowing they were capable of it, would however consume time, and very much retard

a quick progress. He had better then have kept by the select colloquies of *Cordery*, translated by Mr. *Clark*, with the *English* and *Latin* in opposite columns. The analysis, or parts of speech, with greater ease might then have been writ under every colloquy: so that, with one cast of the eye, children could immediately know the gender and declension of nouns, or flexion of verbs. Thus I conceive he should have published the lower classicks, designed chiefly for the easier education of children. In his editions of *Virgil* and *Terence*, his pains is perhaps equally thrown away. Before boys arrive at these authors, they either are or should be so much masters of syntax and etymology, as neither to need his *ordo verborum*, his tedious flexion of nouns, nor the conjugation of verbs. They should then advance without any such help, proper only for young beginners, and proceed entirely by a judicious application of the rules of syntax, looking sometimes to *Rueus*, or a dictionary, when they find words that are either new, or which they do not remember. When boys arrive at *Virgil*, they may be supposed capable

capable of thinking; if not, it is time to learn reflection, and study without the help of a master. Literal translations, printed analysis, or any assistance in syntax, favour indolence, and do on some occasions much greater harm than good.—But for the more advanced, Gentlemen who have read that excellent poet with any taste, what benefit or pleasure can they receive from such a dissection of *Virgil*? None, I am convinced, except what arises from the use of his geographical dictionary, which seems the best designed thing in all Mr. *Stirling*'s editions. The other improvements, if at all necessary, are only so to those who have been neglected at school, and by a late application would recover all they formerly lost. To such, the more help, the better; though they may be fully as well supplied from Mr. *Ruddiman*'s syntax, and Mr. *Clark*'s literal translations. — Of commentators in general, so numerous now-a-days, I am sorry to observe, they deal so much in the dead letter, without entering into the spirit of an author. We have a great many grammatical quirks, are told in what place one author writes ex-  
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actly the same words with another, have a great deal of regular and elliptical syntax, mythology, various readings, and the like; but not a word of refined thought, or delicacy of expression.

*Procul este profani!*

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## C H A P. VIII.

*Of the Roman poetry; how different in expression, and delicacy of sentiment, from the historians or prose-writers. Of the elegance and beauty of poetry, illustrated in several examples. The impossibility of preserving those beauties in any modern translation. Of dramatick and pastoral poetry. An account of the tropes and figures, with other things necessary to be known before we can read poetry with any pleasure or advantage.*

BY this time we may reckon our labour at an end. In the study of such sublime writers, we ought now to enjoy the reward of all our former industry. Yet this will never happen, if children must read the poets so soon as they frequently do, and pair them with *Erasmus* and *Cornelius Nepos*. Then boys have no sense of delicacy; nay it is much if they are capable to dis-

discover the beauties of poetry even after they are done with *Sallust*. This will appear, both from the nature of the science, and from the things required, before one reads *Horace* or *Virgil* to advantage.

Poetry then may be called a painting from nature, describing beauties in external objects, or the passions and affections of the soul far beyond what we commonly feel. Now, the subject of this painting, and the images by which it is conveyed, very much exceed the apprehension of such as scarcely understand grammar; at least they are not near so obvious as to enable them to read with any remarkable pleasure. Who does not see, too, an inconsistency betwixt the homely expressions of children, and the lofty elegance, purity and grandeur of the *Roman* poets! Poetry, amidst a thousand ways of expressing the same thing, points out that which is most proper, just, and moving. Of the various circumstances which attend every action, the judicious poet chuses exactly such as are proper to the subject, and, by an ingenious and skilful connection of them into one body, enlivens

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whatever he describes. It proceeds from this due application of proper circumstances that *Virgil* excels so much in every description, especially in the formidable incidents which are to be observed in a storm.

*Hæc ubi diæta, cavum conversa cuspide montem  
Impulit in latus: ac venti, velut agmine facto,  
Quà data porta, ruunt, & terras turbine perflant.  
Incubuere mari, totumque a sedibus imis  
Una Eurusque Notusque ruunt, creberque procellis  
Africus: & vastos volvunt ad littora fluctus.  
Insequitur clamorque virum, stridorque rudentum.  
Eripunt subito nubes cælumque, diemque  
Teucrorum ex oculis: ponto nox incubat atra.  
Intonuere poli, & crebris micat ignibus æther:  
Præsentemque viris intentant omnia mortem.*

There cannot be a finer collection of images to excite horror. The winds, at Neptune's command, rush out with double violence; the earth shakes; and the sea, toss'd from the channel, rolls huge billows to the shore. Mean while, darkness prevails, the sailors clamour, heaven thunders, and frequent lightnings flash. Perhaps a more particular translation of this

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passage will show how much our language is inferior to the *Roman*, and how far the beauty of the original is impaired by endeavouring to express it poetically in *English*. — This said, with point direct, his dreadful spear he thrust into the hollow mountain's side. The winds embodied rush from every pore, and shake the roaring world. East, South, South-west, (big with impending storms), brood o'er the deep, and pierce its downmost cells. Huge billows roll to shore; the cries of men pursue, and noisy cables crash. Fast gathering clouds conceal the light of heaven from every *Trojan* eye; o'er all the sea a blackening horror dwells; heaven thunders, and the skies with frequent lightnings flash. Each threatening object speaks immediate death.

If this reads, it is owing to a little freedom taken with the original. Were it more literal, *Virgil* would still look worse, and read, as he does in most of our prose-translations, little better than a publick advertisement.—The same choice of proper circumstances renders him no less successful in representing every tender passion. Even things

things inanimate in his descriptions move the heart, and fill us with a generous pity which we cannot restrain. This appears in the following description of a falling tree, cut down by the unrelenting hands of some country-swains.

*Ac veluti summis antiquum in montibus ornum  
 Cum ferro accisam crebrisque bipennibus instant  
 Eruere agricolæ certatim; illa usque minatur,  
 Et tremefacta comam concusso vertice nutat:  
 Vulneribus donec paulatim evicta, supremum  
 Congemuit, traxitque jugis avulsa ruinam.*

This passage, though translated by *Dryden*, loses much of the original beauty.

*Rent like a mountain-ash, which dar'd the winds,  
 And stood the sturdy strokes of lab'ring hinds.  
 About the roots the cruel ax resounds,  
 The stumps are pierc'd with oft-repeated wounds;  
 The war is felt on high, the nodding crown  
 Now threats, and throws the leafy honours down.  
 To their united force it yields, tho' late,  
 And mourns with mortal groans th' approaching fate:  
 The roots no more their upper load sustain,  
 But down she falls, and spreads a ruin thro' the plain.*

We have another instance of pity growing from the distress of the dumb irrational creation.

*Talis amor Daphnīm, qualis, cum fessa juvencum  
Per nemora atque altos querendo bucula lucos,  
Propter aquæ rivum viridi procumbit in ulva  
Perdita, nec seræ meminit decadere nocti :  
Talis amor teneat : nec sit mibi cura mederi.*

We are softened here with the pleasing scene of woods, aspiring groves, and limpid streams. Compassion grows also from every word, when we observe how naturally and by what degrees the passions rise and come to the greatest height; *fessa*—*querendo*—*procumbit*—*perdita*—*nec seræ meminit decadere nocti*.

But we have still a more affecting description in the *third Georgick*, both in expression, and the softest images, and as the example concerns our own species. When describing the power of love, after many strong instances from the inferior race of animals, at last in the following lines he narrates the fatal effect it had upon the unhappy *Leander*.

*Quid*

*Quid juvenis, magnum cui versat in offibus ignem  
 Durus amor? nempe abruptis turbata procellis  
 Nocte natat cæca serus freta: quem super ingens  
 Porta tonat cæli, & scopulis illis a reclamant  
 Aequora: nec miseri possunt revocare parentes,  
 Nec moritura super crudeli funere virgo.*

Is it possible to imagine stronger or more moving circumstances to represent the sad situation of the dying lover? Still as we read, imagination swells, and differing passions, like the raging sea, break in upon the soul. We see the billows rise, bemoan the gloomy darkness of the night; the very words present him struggling through the waves, *Nocte natat cæca serus freta*; start at the thundering peals which rend the sky, and hear the billows dash against the shore. Such dreadful images produce an awful horror in the mind, and make us tremble for the sad event. But when the shrieking parents call in vain, when weeping *Hero*, poor unhappy maid, appears before our eyes, and calls on death, who can withstand the scene, or speak the pain he feels! The moving tale excites a thousand fears, and to

the heart conveys the sadly sympathising woe.—Such agreeable descriptions, however, have but small influence on the minds of children; who, even in the most affecting circumstances, seldom think of any thing but bare expression. Nor is this at all surprising, when we reflect how soon the poets are put into their hands.

But these are not all the beauties of poetry. There every part of nature seems to breathe and live. The trees, as well as we, can speak; the fields rejoicing, feel the summer-heat, and rocks dissolving, echo back the mournful cry. Such lively turns have a fine effect in pastoral poetry; more particularly to raise the grandeur of *Virgil's* imitable *Georgick*. The poet's genius enlivens every line. In all we read, alternate passions rise: The vine tree courts the elm, the hills admire their shades, and rivers feel the moving ship. The expressions too, how strong and how affecting! They enter the ear with resistless harmony, and often seem by proper sounds to tell the thing described.

But, without a greater number of instances to illustrate the beauties of poetry, I shall,

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on the contrary, observe of our excellent poet, that the language sometimes rises above the subject. Thus, for a mouse-hole he writes *domus*, by which we express the habitations of men ; and *horrea*, which signifies our largest granaries, for their small storehouse :

— *Scipe exiguus mus  
Sub terris posuitque domos, atque horrea fecit.*

The wheasel too, instead of deliberately gnawing a few grains of barley, lays waste the whole harvest, in words which declare the conquest of a most victorious army :

— *populatque ingentem farris acervum  
Curculio.* —

But these are rather beauties than imperfections, being designedly used by the poet to raise the grandeur of the subject, and feed the fire of his own superior imagination. He even makes an apology for writing in this sublime way, when, comparing the busy labour of the bees to the *Cyclops* at work, he concludes :

*Non*

*Non aliter (si parva licet componere magnis)*

*Cecropias innatus apes amor urget habendi,*

*Munere quamque suo. —*

Such a way of speaking, therefore, elevates the poem, and fills the reader with a higher notion of *Virgil's* lively fancy; since few, like him, have that exalted pitch of genius, which soars in the meanest objects. But to *Virgil* so familiar were the charms of nature, that no sooner one arises in view, than another some way connected appears, and conspire in his expressions each to adorn another.

From what is said of the ancient poets, where the mind is instructed, the imagination entertained, and where the very sound in some measure foretells the sense, I would observe, that the force and spirit of their descriptions must decay in any modern translation. Our language may convey the meaning, but will never attain the strength and beauty of the ancient manner of writing. The *English* is incumbered with many small particles in the flexion of nouns and verbs. It wants a number of compound

pound words, so graceful in *Virgil*, and so proper for representing great ideas. We often read the finest images in one *Latin* word, which we cannot express in our language without four or five. This is obvious to all who are acquainted with the *Roman* poets.—Should any therefore say there is no occasion for *Latin*, from a false persuasion that translators have happily preserved the beauty of these originals? This is impossible; and the finest writer of *English*, need only attempt the translation of any *Roman*, to perceive his superiority in eloquence, and how much their poetical images sink under an *English* dress. We should rather carefully study the *Roman* language, that we may improve our own, and become familiar with their significant expressions. This is an advantage which *Thomson*, *Milton*, and the best of our *English* poets have borrowed from the ancients.

Besides, the *Roman* language, though not universally necessary, deserves our regard from the mere respect which is due to so much antiquity, and the real usefulness of it in acquiring some of the sciences. The

*Greek*

*Greek* and *Latin* only have resisted the force of all-devouring time, and still convey to succeeding ages the valuable discoveries of the past. We have many more *Latin* performances, than ever we shall translate; as that invincible language may afterwards preserve those very *Roman* authors which now appear in *English*, when this nation shall be much changed, and our present language quite forgot. In a word, this confidence in translations is the greatest temptation to indolence, and is perhaps the cause of the present decay of learning. Without *Latin*, the sciences can neither be acquired to perfection, nor successfully conveyed to future generations. We may now make a shift with our translations, but they must all in time decay. Even *Pope*, *Prior*, and whoever have most enriched the *English* tongue, will, like *Chaucer*, at last be reckoned old, and their obsolete writings, if not entirely useless, be much less regarded by posterity. It is the singular advantage of a dead language, to remain unalterable; but, did we, by neglecting the *Greek* and *Latin*, once destroy the only two we have,

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learning, like all the spacious monuments of antiquity, would become a ruin, and her courts turn desolate; succeeding ages would know very little of the past, ignorance exalt her solemn head, and men, for want of language, know almost nothing of the innumerable actions and improvements of antiquity.

These few reflections, as they discover the necessity of ancient languages, will, I hope, particularly recommend the beauties of the *Roman* poets, which have been oftener mentioned than explained. I am at a loss to have seen but little of this kind, so that these observations will not perhaps be generally agreeable. I shall be glad if they increase our regard for the *Roman* authors, especially the poets, that we may read them with due care, and fully enjoy the pleasure of such an agreeable study. From the whole, does it not appear, how much the stile and sentiments of such elegant writers exceed all the powers and faculties of a raw schoolboy?

Therefore I conceive boys should begin with the *English* poetry. Some antecedent know-

knowledge of our own poets would, in time, reform the language of children, and bring them from the plain prose-dialect, which is first acquired, to an acquaintance with these softer words and epithets which form the smooth poetick stile, very different from prose. It is however so necessary, that, without it, we cannot with any tolerable pleasure translate the poetry of one language into another. We can neither observe the force of expression, nor beauty of sentiment, when we read in a hurry, and think it sufficient to apprehend the meaning. Like one in a dream, we are hurried through groves, grotto's, and streams, which give but transient joy, soon vanishing for want of a due impression. This only is made when we are at pains to clothe the author's thoughts in proper words. The very sound of eloquence, like musick, charms the ear, and fires the imagination with numberless ideas that might escape the calm indifference of a silent reader, who does not understand the language of poetry. I think, indeed, it were scarce more absurd for a boy to explain the *Latin* historians with-

without the knowledge of prose, than to make him read the *Latin* poets, before he has acquired some notion of the poetical stile, from proper compositions in *English*.

For this purpose, among others, we have the excellent poems of *Milton* and *Thomson*. The last especially abounds so much in expressive epithets, that nothing can be more useful for improving a true taste of the classics. These epithets are in a manner the character of every thing described. When we explain them to children, we have the best opportunity of illustrating the beauty of nature, and raising boys, from ordinary mean conceptions of the universe, to the delightful scenes which bloom in poetry. This is so necessary, that he who is incapable of such impressions, however useful otherwise in life, must read the ancient poets with small pleasure. They agree with the moderns in the same beautiful descriptions, and perhaps, upon examination, in language too. So that, having once understood *Thomson*'s epithets, we shall observe a vast resemblance in *Virgil*'s. Nor is it surprising, that persons describing the same

engaging face of nature, should in like circumstances often use corresponding epithets. Nay, it is probable we view nature in the same light with the ancients, and that *Thomson's* epithets, however various, are all borrowed from the rich source of antiquity. And, for this additional reason, the *Seasons* are the best introduction to poetry, were it no more than to discover how far and in what we imagine there is any such resemblance or imitation. This creates the double pleasure of comparison, as when, in painting, we are charmed to view the features of a picture whose original we know.—It is objected against the *Seasons*, that the stile is too much in the *Roman* dress. But, if it must not therefore be read, I am afraid we shall study but little of the *English* language. Most words above two syllables, if I am not mistaken, come all from the *Latin*; and though, perhaps, our poet has taken the freedom to form some that are new, his words are generally agreeable to the *English* idiom, or manner of speaking. However, this can be no objection against it as an introduction to the *Roman* poets.

But

But there are different sorts of poetry, with rules and observations peculiar to each kind. I propose therefore that these be separately examined, with their differences, from proper *English* compositions. *Pope's* and *Fontenell's* discourses upon pastoral poetry, the higher classes might hear explained with great pleasure, though they had less tendency to prepare one for a true taste of the beauties in *Virgil*. They contain many useful remarks, which, in the minds of children, may be improved into the most distinguishing taste. But the reading of *Pope's Pastorals* before, or along with *Virgil*, does in several passages increase their attention, and extend the bounds of their understanding. None of our poets have so much enriched the *English* language, or made sounds so exactly answer the different passions of the heart. The stile in his *Pastorals* has all the charms of musick, and is at the same time so plain, that it may be understood by the youngest reader. The thoughts, however, have a delicate and simple grandeur, capable of pleasing the most critical and refined taste. With what

innocence the shepherds sing, and tell the success of their loves! When they rejoice, all nature seems to smile; but when they sigh, she shares in their distress. So that, by the poet's address, we rise in our passions above the simplicity of the subject, and are affected, not only with the fortune of *Damon* and *Celia*, but with the connection which he discovers betwixt them and every moving part of nature. This artful management, of making nature sympathize with the shepherds, is not so frequent among the ancients, as in *Pope*, *Spencer*, and other modern poets, who venture to introduce scenes in pastoral poetry, as happening in such a wood, near such a river, or at such a season of the year. This always supplies them with the finest images, and produces often the most beautiful resemblance, betwixt particular objects in the natural world, and all the various passions which we are capable of feeling from a change of circumstances. Thus, in *Pope's* first pastoral, we have not only the songs of two shepherds, but the liveliest description of the season from which it is named,

with

with all the gay images which delight the fancy in the spring-time. The same regard to the seasons makes him write with equal beauty in *Summer*, and, while *Alexis* mourns, present the reader with the scene of nature changed. In *Autumn* and *Winter*, too, the images still vary with the changing year, and, by the most agreeable contrast, describe nature in the greatest variety. We read in *Autumn* these fine allusions arising from the season.

*Go, gentle gales, and bear my sighs along.  
For her, the feather'd quires neglect their song :  
For her, the limes their pleasing shades deny ;  
For her, the lilies hang their heads and die.  
Ye flow'rs that droop, forsaken by the spring ;  
Ye birds that, left by summer, cease to sing ;  
Ye trees that fade when autumn-heats remove,  
Say, is not absence death to those who love ?*

Upon the death of *Daphne* in *Winter*, nature is thus represented, sympathizing in her loss.

*'Tis done, and nature's various charms decay ;  
See gloomy clouds obscure the cheerful day !*

*Now hung with pearls the dropping trees appear,  
Their faded honours scatter'd on her bier.  
See, where on earth the flow'ry glories lie ;  
With her they flourish'd, and with her they die.  
Ah ! what avail the beauties nature wore ?  
Fair Daphne's dead, and beauty is no more !*

Such beautiful images recommend themselves to youth. We need only tell where they may be found, and even the earliest fancy will feast upon the noble entertainment. Children are fond of truth, when told in a plain, agreeable manner ; particularly of natural descriptions, where we have the largest fund to gratify curiosity, and nature appears in her best robes to please us ; as she, in spring, descends in grateful showers, rejoices in the summer-heat, and mourns in winter-clouds. — The boys of a livelier turn, from such antecedent hints, will observe beauties in poetry, which may happen to escape the master himself.

Might they not also, from *English* performances, acquire a taste of dramatical poetry before they read *Plautus* or *Terence*? The subject of ancient and modern comedy

is much the same, and introduces persons speaking from the same motives, and acting upon the same stage of the world. And where there is any difference, we shall surely read the circumstances with greater pleasure, that we have them both in view at the same time, and compare them together in parts where they either fail or excel. People, I know, object against our modern plays, from the tender scenes of love, and the variety of intrigue, which poisons the heart, and encourages the irregularity of passion. But, I presume, it rather improves the heart, and adds to our passions that fire and spirit which is necessary to awake the fancy, and spur us on to action. People of a cold constitution, are seldom successful in the world. They are often deprived of all that tenderness of love which forms the perfect friend. They are selfish, of an ill temper, and full of reserve. So that it is perhaps better to improve in the lively sensations, though we are then in danger of extravagance, than to continue safer in a dull insensibility, almost incapable of pleasure or pain. But excesses of this kind, I believe,

lieve, are rather constitutional, than acquired by reading plays. This, no doubt, increases any natural tendency that way; but extravagant fancy, though there were no dramatical performances, would still find means for the gratification of desire, and work up the plot of a comedy or love-intrigue even while it gazes in the face of a beautiful saint. The best thing, in short, has some inconveniency, and may be abused: though it were surely a pity, for such a cause, to despise it quite, and sacrifice all its possible conveniences. These, in this case, are many. Comedy is a kind of artificial world, which we can carry about for our entertainment where-ever we go. From the warmest representations of the several passions, with their effects and consequences, it extends our knowledge of mankind, and qualifies us in the easiest and most agreeable manner with proper maxims for life and society. Would we retire to shade and solitude? In this way, we still may converse, and are deprived of nothing but the noise and sight of mankind. But tragedy works a nobler reformation on the mind. The

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lofty stile improves our taste, and every character is laboured to the life. *Shakespear*, thou wonder of the age, how shall I speak thy praise! Thy works, like nature's, shine in sweet variety. The finest images improve the fancy, surprise and novelty delight the mind, and tender passions smooth the natural roughness of the heart. In thy descriptions, nature is refined, and, like our better angel, thy hand removes the curtain which conceals the beauty of the universe from the vulgar eye.

*Nature, and nature's works, lay hid in night,  
Till Shakespear came, and darkness turn'd to light.*

Tropes and figures ought also to be read and explained, which form the peculiar majesty of poetry. The tropes are so frequently used by the poets, that, unless we understand their meaning, we shall sometimes be at a loss to comprehend the author. For tropes, however various, agree all in this, that, in using them, a man often says one thing, and designs another. This mystery, common sense will easily discover in many of the tropes, from the plain

plain connection betwixt the word which expresses the trope, and the proper word it stands for. Thus, *fire*, by the *Englisch* poets, is used to signify *love*; which is a trope called a *metaphor*. The *Romans* express this passion by a number of words; *furor*, *ignis*, *flamma*, *pestis*, and the like; where the metaphor is equally plain as in *Englisch*. But there are tropes where the sense is not so obvious, unless we are prepared beforehand: as in several examples of the *synecdoche*, by which a whole is put for a part, or a part for the whole; as rivers and mountains in poetry often represent whole countries, and significant titles, epithets, or characters, are put for the proper and distinguishing names of very many persons. All this must be very confused to such as know nothing of the nature of tropes, by which only such a manner of writing is allowed.—All tropes whatever are a kind of comparison, from sensible objects, or things that in themselves signify quite a different thing from the figurative meaning; but which, however, from a certain connection and likeness in the expressions of

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the trope with our particular circumstances and thoughts, are for the most part easily understood. I shall just instance one example of the allegory, which is a continuation of metaphors to the end of a sentence. It is taken from *Prior's Henry and Emma*. *Henry* had been persuading his mistress to forsake him, lost in a variety of misfortunes, as he pretended, and to bestow her affection on some more happy swain: when *Emma*, from the fulness of her constant heart, returned this fine reply.

*Did I but purpose to imbark with thee  
On the smooth surface of a summer's sea,  
While gentle zephyrs play with prosp'rous gales,  
And Fortune's favour fills the swelling sails;  
But would forsake the ship, and make the shore,  
When the winds whistle and the tempests roar?*

There cannot be a better emblem of the good and bad fortune designed here to be expressed. And, from this example, one may clearly perceive the beauty which the general use of tropes reflects upon poetry. Besides, don't they enrich a language, by the

the invention of a great many new phrases, to signify one and the same thing? Without tropes and figures, conversation, with the repetition of the same expressions, were dull; poetry, in spite of numbers, tedious; and fancy would fall asleep.

The poetical figures, which are so many stronger ways of describing the passions, are so obvious, that with the least attention they may be discerned, and examples of the different figures in poetry easily found. Figures are the greatest ornament to discourse. They are a kind of inspiration to the fancy, raise it above every low conception, and, when well applied, preserve attention even in the meanest subject. From these chiefly *Virgil's* inimitable poems appear with such advantage. What, for instance, can more enliven discourse, than the *prosopopœia*, or fiction of a person; when, by the help of this figure, we introduce the absent or dead, and put discourses in their mouths; make persons of justice, envy, and other moral qualities; nay of rivers, trees, mountains, and such inanimate things? — Address, or apostrophe, is another beautiful figure;

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when, in some violent commotion, we turn ourselves on all sides, and apply to the living and the dead, to angels and men, to rocks, grotto's and streams : as *Dido*, when expiring, invokes the sun, the vengeful furies, *Juno*, and *Hecate*, to witness her sad fate, and haunt the author of her death. It were tedious to explain and give examples of every figure, especially as we have so many treatises upon this subject ; Mr. Blackwall's *Rhetorick* in particular, which deserves very well to be read. What is said, is sufficient, I hope, to wake our curiosity, and discover the necessity of explaining the figures before boys are able to read poetry with any pleasure or success. Those of a lively genius, who have a natural tendency to speak in a sublime way, will surely improve, and more readily point out instances of every trope and figure as they occur, that the master first explains their nature and design by the examples in *Blackwall*. And for those of a flower capacity, by far the greatest number, it is perhaps the only method of raising in them the latent seeds of taste and politeness. To such, the master's

ster's instructions are as the skilful artist to the diamond, serving to brighten and display that native beauty which would otherwise be buried in darkness and obscurity.

If boys should repeat the poets, has been long a question. In this, and in all manner of repetitions, let the memory determine. If that be tolerable, such an exercise has many things to recommend it. But when repetitions are very difficult, perhaps it were more advantageous to employ the time another way. Even when the memory is remarkable, I would not chuse they should mandate all passages indifferently. To pick out places which excel in thought or expression, would better answer all the design of conversation, and the general end of education. More especially, regard should be had to the genius, before boys are set a-composing *Latin* verses. To put all without distinction upon this exercise, is to suppose that nature has given us all a turn for poetry: than which nothing can be more ridiculous. Besides, in this case, where the bent of genius is not extraordinary,

nary, I presume the time may be employed to more advantage.

— MEDIOCIBUS esse poëtis,  
Non homines, non Di, non concessere columnæ.

After an acquaintance with *Latin* poetry, might we not spend some time in the elements of the *Greek* language? This I observe by the way, without any design of expatiating upon the particular manner in which it ought to be acquired. The method is not very different from that of the *Latin*; and the rules already given for attaining this language, may in many cases, with small variation, be applied to the other. I would chiefly recommend it as part of a young Gentleman's education at the grammar-school, without reserving it, in the ordinary way, for the university. Acquiring languages at that time, when we are otherwise employed, is generally so fatiguing, that only few bestow the necessary application. We toil, perhaps, under a master; but, when it comes to our own choice, we either openly despise it, or, which is much the same, think it unwor-

thy our attention. This however were not so, were we sooner acquainted with that copious, harmonious language. Ignorance is the cause of our folly ; nor is this the only thing we despise for want of an early sense of its value. Were we taught the principles of *Greek* at school, our labour, like that of the *Latin*, would insensibly roll over, before we were conscious of any higher pleasure, or insnared by the variety of youthful temptations. *Homer* and *Virgil*, *Demosthenes* and *Cicero*, *Aristophanes* and *Terence*, *Anacreon* and *Tibullus*, every *Roman* or *Grecian* poet, orator and historian, might then share our esteem, and we afterwards, at the university, acquire a better taste of both languages. Thus not only we increase in knowledge, but, by comparing these authors, observe in many circumstances how they resemble, differ, excel, improve either in thought or expression. Hence arise a thousand advantages which numbers do not know, and many more must want, while so little time is spent in the study of that ancient language. It is in a manner the language of our religi-

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on ; and, if not the parent of the *Latin* language, did however refine the *Roman* eloquence, and give names to many parts of science, and the works of art.

It is with pleasure I observe this language reviving in the university of *Glasgow*. Among other excellent improvements in the several parts of learning, the restoration of the *Greek* language has been much encouraged. Mr. *Dunlop*, some time ago, explained the difficulties of grammar in the clearest manner : I need say no more to recommend the performance, than that it is taught in most of our schools and colleges, with the greatest applause and success. The late editions of some of the *Greek* authors, will, I hope, be equally useful ; and, provided they meet with proper encouragement, will enable these generous patrons of learning to continue the noble design, and bring again to light much of the *Greek* learning, which now lies buried in obscurity. Then boys, instead of the common superficial knowledge, will be able to begin at the very source, and from the earliest ages perceive the gradual progress and

improvement which has been made in every part of learning. We are fond to read in history of the wars and martial achievements of those nations ; but it is surely more useful, to examine the force of their understanding, and wherein they either agree or differ from us in the knowledge of nature. Such a comparison, as it extends the field of learning, and offers a new scene of inquiry, is of the greatest use and importance. The advantages, indeed, do not appear at once, when we first begin, and are almost entirely ignorant of the treasures of antiquity ; but, after some time spent in the search of wisdom, we will be quite of another mind. We will soon acknowledge our labour has not been in vain, and that such pleasures of the understanding are far above the highest gratifications of sense.

## C H A P. IX.

*Of Taste.*

**T**O give a formal definition of taste, is what I shall not pretend ; nor, perhaps, would it please, in a thing so nice, various and uncertain. I shall therefore describe its effects, and endeavour to make the reader comprehend the meaning of taste from the manner in which it governs the mind, and conveys all objects in its own peculiar way.

Taste with a nicer eye surveys the works of nature, shuns every common thought, and only dwells on such as raise the admiration. In every passion it marks the power to please. By this informed, the eye discerns the charms of bounteous nature, and sees them rise in regular variety. Even in the desert wild, taste will support the soul. It fills the dreary waste with sylvan gods or nymphs, and sings with them of nature's wondrous works. The pictures which true taste conveys, inspire the tongue with eloquence. We speak the things we feel, and words

words describe nothing but what we view. Who paints the gentle stream, or angry sea, must in imagination gaze upon the liquid brook, or hear the stormy surge. The finest words will else want power to move. Taste breathes on musick all her softest charms. 'Tis not the empty notes that give us joy. Some power within, dissolves us quite, and wakes the musick of the soul. It gives new force to every scene of life, fills us with warm desire, and, like the sun, reflects a vivifying lustre round. By this inspired, great *Homer* sung, and *Virgil* purchased endless fame. They paint the softest passions in the softest words. The instructed mind draws knowledge from the richest source, while the delighted eye sees what the other apprehends, views thoughts like pictures painted out in words, and, for the rising morn, reads: *Hesperus* and the orient sun distilling pearly dew o'er all the lucid fields; — or, When *Aurora* rising leaves the deep; — or, Flying from *Titonus*' bed, o'erpreads the world with dawning day.

I shall, in opposition to the rising morn

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in *Virgil*, introduce, from *Homer*, the scene of night illumined by the silver moon.

*As when the moon, resplendent lamp of night,  
O'er heaven's clear azure spread her sacred light ;  
When not a breath disturbs the deep serene,  
And not a cloud o'ercasts the solemn scene ;  
Around her throne the vivid planets roll,  
And stars unnumber'd gild the glowing pole ;  
O'er the dark trees a yellower verdure spread,  
And tipt with silver every mountain's head :  
Then shine the vales, the rocks in prospect rise ;  
A flood of glory bursts from all the skies ;  
The conscious swains, rejoicing in the sight,  
Eye the blue vault, and bless the useful light.*

A greater number of fine images, perhaps, never struck the imagination at once. Yet nature still has great variety in store ; and *Lee*, in his *Theodosius* ; or, *The force of love*, describes the night in quite another dress.

*'Tis night, dead night, and weary nature lies  
So fast, as if she never were to rise.  
No breath of wind now whispers thro' the trees,  
No noise at land, nor murmur in the seas :*

*Lean*

*Lean wolves forget to howl at night's pale noon ;  
No wakeful dogs bark at the silent moon ;  
Nor bay the ghosts that glide with horror by,  
To view the caverns where their bodies lie :  
The ravens perch, and no presages give,  
Nor to the windows of the dying cleave :  
The owls forget to scream ; no midnight sound  
Calls drowsy Echo from the hollow ground.  
In vaults the winking fires extinguish'd lie ;  
The stars, heaven's centry, wink, and seem to die.*

Thus, a superior fancy, or remarkable taste, can form a thousand worlds of one. However, the most extensive genius can never all at once survey the boundless charms of nature. They rise successive, as circumstances change, or as the scenes vary in different light or shade. Hence the variety of words and images to paint the same event ; and hence in all ages the poets still find novelty to please ; since each, with words and images peculiar to himself, paints every scene of nature changed, and differs from the rest of all the tuneful train.— But yet, how sweetly must the hours of life advance, when, from each common object,

object, the lively genius draws such fine description! How boundless is the power of taste, of life creative and profusely gay!

But taste appears in the manner and conduct of life, as well as in contemplating the beauties of the natural world. The same penetration which discerns the nicer properties of matter, observes the beauty of action in society, or the moral world. Taste, in the polite person, is discovered in such an air and address as reflects a beauty on every part of his behaviour. It is a certain graceful ease, beyond the power of art, which is informed by the soul, and directed by the natural sentiments of a noble mind. The dancing-master moves but as some finer machine, and is chiefly remarkable for agility of body. But such as nature distinguishes, Gentlemen that are warm with a sense of inward beauty, besides these external advantages, look from a certain nobleness of soul, and move with native grandeur.—The man of taste discovers the same elegance in the order of his family. Every thing there resembles his own superior fancy, and is distinguished in the fe-

several parts with the same regularity that nature hath implanted in the original principle, which governs and directs the whole. The same natural elegance adorns his habitation, and makes a paradise of all the country round. Taste makes the plans of architecture rise with wonderful variety, the fragrant gardens bloom, and woods and meadows join in regular confusion. In conversation, taste appears with the same beauty and pleasure. The greatest number of mankind see but a little way into nature, perceiving only the common properties which are obvious to every eye. Conversation with such people, is dull, and informs us of no more than what one might discover whether they spoke or were silent. There is a fine horse, says one; and, There is a fine house, says another. But the man of taste, displays, in strong expressive language, the harmony of every part. Nor is he in the course of reflection confined to the immediate object in view. Collateral ideas rise, with strange variety, and bring before his eyes ten thousand resembling prospects: so that, in one point of view, he

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contemplates all that is great and noble in architecture, and feels uncommon pleasure by comparing the present fabrick to all he has ever seen or heard of the kind. And thus it is with regard to every other object of nature. They appear to him, not as they strike the vulgar eye, but, if I may use the comparison, with the same variety of colour and shape as we perceive in the wing of a small insect, when observed through certain glasses. Every object is gilded and adorned, as it were, which comes before a nice discerning taste. What variety of reflections, what strength of language arises from such noble images, is plain from the nature of such a situation. Our thoughts and expressions, don't they correspond with the nature of the things we consider, and answer the circumstances we are in? People in joy, sorrow, affluence, or poverty, speak all in a different way. One would imagine, from the difference in such cases, that circumstances make or destroy the man. How happy then, and how beyond expression must be the sensations of such as are blessed with a superior taste, which adorns the face

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of nature, fills us with strange variety of thoughts, and makes a paradise of earth!

The same enlivening principle enters into the human heart, and there with great exactness discovers every secret fold. The philosopher, when assisted with a natural genius or taste, observes the whole variety of passions, and traces their mutual connections and consequences, as they appear in every different character and situation of life. Besides the common springs of action, he remarks the nicer hidden causes which produce what we call extraordinary events, to the surprise of ordinary people. By explaining these remarkable events, taste, perhaps, in former times, was regarded as something supernatural ; and what was only a superior capacity of seeing farther into things present, or guessing at such as had not yet happened, was by the ignorant vulgar mistaken for inspiration. Thence, among other reasons, proceeded the variety of Heathen Gods ; that is, agreeable to this observation, men of fancy and genius, in certain places, that excelled other people in the distinguishing qualities of a refined taste.

taste.—It appears, too, of what importance such a taste must be in all the active scenes of life. What find we there, but actions flowing from the difference of minds, or the different emotions of the human heart? But these, we have seen, are all familiar to the man of taste. He sees at once into his company, and knows immediately, from their expression and behaviour, how to direct his own, and gain esteem and approbation. The advantages of such a conduct in society, must be extremely obvious to the reader.

There are a great many questions concerning the extent of this principle, and the different manner in which it appears in people who write differently upon the very same subject, from a natural difference of genius. And of orators in particular, the taste in one is grand and concise; in another, grand and diffusive. We are to use the quickest and shortest way in warm attacks upon the passions, and when the audience are to be struck at once. But again, we must have recourse to diffusive eloquence, as that of *Cicero*, when they are to

be soothed and brought over by gentle insinuation. These and such inquiries are fully illustrated in *Longinus*. His reflections would bring us to a clearer light in this noble elevating principle. Taste might then become more certain, the foundations thereof better known, and men of genius discover by whom and in what manner it might be attained. Besides, from a variety of general observations, well digested, are we not more capable of reading the several performances of such as have excelled in these different ways of writing? By comparing the ancient authors one with another, we perceive the strength of genius, as it appears, and directs each in his own way. The misfortune is, indeed, that we are not all capable of reading *Plato*, *Cicero*, *Demosthenes*, *Homer*, *Virgil*, and other sublime writers of antiquity. Without their assistance, men of the best natural taste will be much at a loss in improving any native grandeur of sentiment and expression. The best method for such people, in my opinion, is, that every man of a delicate turn should always, when he is strongly affected, observe

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serve what most strikes the fancy, what are the causes of his joy, and what of many circumstances transports him as it were beyond himself. Thence different rules are formed by different persons, but very proper, when compared, to discover the vast seeming variety. After such a discovery, let us apply every observation to nature, examine each fancy by that unerring standard, consider which is most universal, what in all circumstances pleases people of remarkable judgment, and what is only agreeable at certain times, and admired by persons of inferior capacity. If such a thing as a general foundation for true taste is at all possible, it must be acquired in this way.

These observations, however, will be much more exact, the more we are accustomed to read poetry. Without this delightful study, the finest genius will expire and fall away. There smiling nature displays a thousand beauties to improve and charm the mind; the ear in harmony reclines, the heart is softened, and all our passions take a milder tone. 'Tis the poet who pleases and persuades. Virtue appears

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in such an amiable dress, that an abandoned profligate reads with remorse, while the innocent with joy confirm themselves in the practice of what is so engaging.—It is too a certain happiness of fancy and expression which makes the orator so irresistibly persuasive. We were before acquainted with every argument, but never in his particular way. He runs through all the various characters in life, considers their beauties, connections, defects, and, amidst a thousand possible descriptions, dwells only on such as are proper to warm the heart, and triumph o'er the affections.

To be convinced of this, we need only consult the moving orations of *Cicero*; where the chief pleasure arises from his noble images and manner of expression. I beg leave to say, the subject is sometimes mean in comparison, and that perhaps in many places we admire things which would touch us but faintly in the words of another. What is there so singular in *Catiline's* attempt upon the commonwealth? A poor abandoned wretch, ruined in his fortune, with persons like himself, attempts to kill

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the Consuls, surprise the senate, and alter the plan of government. But, by *Cicero's* diligence, and timely information, the plot is discovered, and the conspirators suffer as they deserve. What is there great or majestic in all this design, which we do not frequently see happen in our own popular insurrections? Yet *Cicero's* eloquence carries it against all opposition. The meaner the subject, the more surprising the orator's skill; who, in raising every action, leaves us scarce time to reflect, and hurries on the reader full of the same elevating fire which animated every line. *Sallust*, by the same power of genius, has no less exalted this occurrence in the *Roman* history, and given us, of *Catiline's* conspiracy and the *Jugurthan* war, two pictures, which for pleasure and instruction exceed all that were ever yet drawn by the finest pencil.— If we are capable of this superiority, it must, no doubt, be acquired by regulating the fancy, and an exact imitation of such sublime writers of antiquity. While we copy the ancient orators and poets, they work insensibly their own spirit into our breasts,

breasts, and fill those who are not of a towering genius with the lofty ideas and fire of others ; particularly *Longinus*, who has writ an excellent treatise on the sublime. There, in one view, we have a full account of the several causes of this refined taste. Besides an ability of speaking well, as the common foundation, he supposes, that, in order to attain the sublime, we must naturally have a nobleness of mind, without any mean ungenerous way of thinking. For great and noble expressions, must flow from them alone, whose conceptions are stored and big with greatness. We must, in the second place, make a judicious and accurate choice of proper circumstances ; which, if ingeniously done, must produce the sublime. And, in the third place, by joining all these circumstances together, and dwelling upon them successively, one after another, in the description, we raise the subject to the greatest height it is capable of being carried, and omit no one thought sufficient to move and affect the reader. This manner of writing goes under the name of *amplification*,

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on, and very much improves the *grandeur* of *Cicero's* orations.

We read in *Longinus* a great many other excellent observations, capable of improving the genius; but they are beyond the bounds of the present performance. I shall only observe here, that we fall often short of the ancients; and that modern orators, particularly, discover less judgment in making the stile answer the nature of the subject. We soar sometimes too high, and endeavour to rise in things which do not admit of the sublime. Is it not folly to expect to raise the passions from every occurrence, and appear equally warm in every part of any continued harangue? This, even with the noblest images, and the choice of the best subject, were fatiguing to creatures formed, as we are, for variety. We could endure it no more than being perpetually exposed to the warmest rays of the meridian sun. But as we have not now the same opportunity to improve in eloquence, we can never expect to rival the ancients. We are a little acquainted with the drapery, but are strangers to the most  
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essential properties of oratory. The figures of interrogation, admiration, repetition, &c. we all know; but few the particular circumstances which render these figures strong and affecting. We exclaim but too often at a trifle, and are most unseasonably dull when we sometimes stumble upon bright ideas.

To remedy these inconveniences, and the better still to improve a right foundation for taste, we should be much conversant with every rural scene. The country has a vast variety of prospects, to answer every passion of the heart: the solemn evening-walk, for pensive meditation; the rosy bower, where lovers meet; and large inclosures, for the bleeting herd. Such objects have perhaps the power of language, and teach us while we gaze. Yet nature's charms are only valued by the nice discerning eye. The swain walks thoughtless thro' the blooming grove, views not the twinkling stars, the falling stream, nor all the various scenes of poetry. Yet due impressions of such objects afford excessive joy, and are extremely necessary to make a fi-

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gure in conversation. I doubt much if any ever spoke in a lively manner of nature, who were never taught to survey her charms by the received notions of taste. And it is perhaps still harder to write of these beauties, nay, of any subject whatever, without we are at some pains to improve this principle to advantage. This unquestionably is the treasure of all those ideas which inform the judgment; and when these are not happily extracted from nature, the heart can neither feel, nor the tongue sufficiently declare the noble works of God.

The effect of a lively taste upon our several passions is so visible, that we complain people of this turn carry things too high, and are apt to be too extravagant in joy or sorrow. But this is rather the fault of a narrow understanding, and properly no argument against acquiring a discerning taste. We are only disappointed, when, from a false taste, or wrong education, we admire what is unworthy our attention, and lose a great deal of time and labour in things of no consequence. Hence disappointment and for-

sorrow, with poverty, and all the daughters of affliction. But supposing we make a right choice, is it a misfortune to be capable of improving the pleasing sensations, and heightening every joy? in every thing to admire the marks of beauty, wonder and design, and soar above the common race of men, as they above the creatures of inferior creation? Let us then be careful to improve in ourselves a right taste, as the best means to raise the pleasure of society, and instruct our minds in the wonderful works of nature.

CHAP.

## C H A P. X.

Of *History*.

WE are now to consider what things a boy may be taught in five or six years, besides *Greek* and *Latin*, or the mere signification of words. This is not all they are capable of; but, with due care, I presume they may acquire some knowledge in history, mythology, geography, antiquity, and chronology.—Some readers, I know, will reckon this proposal impracticable. Such things they imagine beyond the capacity of children, who have neither the attention nor reflection necessary for improvements of this nature. But experience, that infallible master, has convinced me of the contrary.—And of history, in the first place: With what attention do children hear the traditional tales of ghastly apparitions! This plainly discovers the early curiosity of their tender years, and in what manner this disposition may be entertained, with equal pleasure, and much greater ad-

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vantage. Why cannot we, in a style suitable to their apprehension, relate the no less wonderful and astonishing revolutions in the history of mankind? A boy might then enrich his memory with the most remarkable events in history, and, instead of being frightened with imaginary scenes, acquire the best directions for life; not to mention the time and labour he would save, by such an early application to the knowledge of things.

It must be owned, boys are not capable to make reflections upon historical events; but from these the master may point out what they ought to avoid or pursue. Without openly chastising for particular faults, vice may be exposed, and virtue recommended, from the natural consequences of either. The rising passions, too, of anger, malice, pride, and envy, may in a great measure be crushed, by describing the misfortunes they have occasioned in certain countries or persons which happen to engage their attention. From a near resemblance of circumstances, I have observed the conscious blush when the master was ex-

exposing crimes of which they were guilty themselves. Such a conviction is of more service than twenty direct admonitions ; and, were there no other benefit from what is proposed, it deserves encouragement, for helping thus to form in youth right manners, and a regular temper.

But, that it may turn to the best advantage, I propose it should be done at a certain hour, and after some particular plan. Stories told here and there, without any order, however amusing, will convey but small instruction to the mind. We can neither in this way understand the principal events in history, nor perceive the chain of causes which gradually tend to humble or exalt a nation. The very facts must make but a slight impression, while boys are hurried from one nation and period of time to another ; especially if they acquire this part of knowledge from the *Latin* historians. Then the language requires so much time and attention, that the design of the author must either be neglected, or very little regarded.

Every night, therefore, after the *Latin*

exercises, let them have a separate hour for the knowledge of history. What books are to be read, and what method observed, will afterwards appear. But we ought chiefly to beware, that boys proceed regularly, and that they remember what is told. For this reason, every second week, let them resume the preceeding task. In a publick school, where there is a number of children, the master should relate the facts from his own mouth. Boys are fond of a familiar stile like their own; but seldom attend to the language of an author. At least, I always found them careless about reading *Rollin*; though, when we speak in their own stile, they are even ready to sacrifice play for history.

The sacred history deserves our first attention. Nothing is so proper to fill the mind with right principles, or furnish youth with just notions of real happiness. It describes our own natural weakness, and dependence upon that supreme Being, who stretched out the heavens and the earth. Such a discovery is of greater importance, that we can have it scarce any where but in

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the sacred history. The conversation of the world is full of vanity. We labour in things of less value, but seldom think of religion.—With a view to such instruction, boys therefore should conveen one hour every afternoon, when the *Latin* exercises are over, and hear the master declaim upon the sacred, before they attend to the profane history. They will listen with pleasure to most of the *Old* and *New Testament*; and, with the help of proper reflections, soon discover an ambition to imitate what is worthy and laudable. They must abhor the obstinacy of the Jews, and shun the vices which ruined so many thousands.

In the study of sacred history, might we not still further instruct children in the plainest arguments for Christianity? In relating the facts, let us observe such as are prophetical, with their completion in succeeding generations. The miracles, so far as they corroborate this proof, and raise the attention of mankind, with the connection of the *Old* and *New Testament*, we might fall upon a way to explain. I know no-

thing which would more increase our regard for revelation, or which would render boys more capable of resisting the strongest temptations to infidelity.

Having read the history of the *Old Testament*, might we not run over it again in *Shuckford*, or any author of equal merit? In this way, we are always more familiar with the subject, and things will seldom be forgot: besides, the reflections of different authors must very much improve the understanding. After *Shuckford*, we might attend to *Prideaux* with the same advantage. His stile is no less agreeable, the subject more extensive, and his dissertations upon several occasions equally entertaining. I do not know, but we might still extend our knowledge of this kind from other historians. Every part of church-history may not be so agreeable, but we shall meet with many things useful, and what very much concerns us to know. Besides, omitting whatever appears to be confused, let the master relate only such facts and reflections as he thinks worthy of attention.

This exactness in religion will probably  
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surprise those who would give children no such instruction, but leave them entirely to their own judgment in mature age. Then they can judge without prejudice, and are less liable to imposition. — I am afraid this is a great error. Children who are left to themselves, so far from chusing impartially, make often no choice at all. The headstrong passions grow apace, temptations are strong, and an habitual aversion to serious reflection, removes them farther from truth than any possible prejudice in the course of a right education. This, with the least discretion, the master may easily prevent. Cannot the historical and most essential parts of religion be taught without the poison of superstition, or any unreasonable bias to particular opinions? Is there any harm in having the most early sense of the perfections of God, of the worship he requires, and the several methods taken to convince us of the truth of Christianity? If this be prejudice, it is not very dangerous. Is there any harm in teaching a religion which is so full of love and tenderness to mankind? It is surely more for the

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Interest of Society, than when Children are taught no principles, but left in the most dangerous period of life to humour and fancy. We lose nothing by a regular life in this world, and shall hereafter be happier than we can conceive, if Christianity is really the means of acquiring eternal happiness in the next; whereas vice and infidelity risk all, and venture long eternity for a few uncertain gratifications of sense.— Besides, if the mind is not early seasoned with right principles, after fifteen or sixteen, the instruction of the best master is like water spilt upon the ground. Custom by this time becomes a second nature, and it were folly to expect a change. We laugh then at all persuasion, admire the foolish schemes of passion, and read only in pursuit of delusive dreams, to darken reason, patronize vice, and cheat the anxious mind.— Whatever then are the arguments for a free and impartial inquiry, they are either misunderstood, or wrong applied, in this or any case of the same bad consequence.

We should next advance into the histories of other nations; observing always, as in

in the sacred, that vice is the parent of misery; virtue, of happiness: that the strongest armies cannot support inhumane tyranny, but the just and compassionate character meets always with esteem. Such observations open and instruct the mind. So that, after some attention, children will improve in knowledge, and learn the best instruction from the examples in history.— An excellent book for this purpose is *Rollin's Ancient History*. It has all the beauties of imagination to engage the fancy, and is besides so full of proper reflections, that every master may thence learn how to reform the tender mind. It is a pity, however, boys cannot at the same time correct their language by his expressive stile. Masters, we observed, would be obliged to use a plainer dialect, and more suitable to the apprehension of children: yet the most affecting speeches, descriptions, or whatever is remarkably tender, may be read. But then I would always illustrate the meaning beforehand. That they may arrive still sooner at the knowledge of language, let us pick out the hardest words in *Rollin*, and explain

explain them by their own familiar phrases. But what most improves their style, is a disposition they insensibly acquire for reading by themselves ; so that very few attend the general course of history, who do not read at home some *English* performance of the like nature. — When boys resume what they have heard, they should be trained into different sides, to observe who can best defend his favourite hero. Would it not be a kind of reward for the toilsome *Latin* hours, to hear boys reasoning for the support of what they imagine to be best?

“ They should (says the *Spectator*) give “ their opinion of the different characters “ which occur, shew wherein they excelled “ or were defective, censure or approve any “ particular action, observe how it might “ have been carried to a greater degree of “ perfection, and how it exceeded or fell “ short of another. They might at the “ same time mark what was moral in any “ speech, and how far it agreed with the “ character of the person speaking. This “ exercise would soon strengthen the judg- “ ment, in observing what is blameable or “ praise-

“praise-worthy, and give them an early seafaring of morality.”—Boys will do any thing, when recommended in this way, as being not only worthy in itself, but what adorned the hero’s character who happens to agree with their humour and fancy. They glory in such a noble imitation, love to be invested with his name, and the bare title of *Hannibal* raises often a noble emulation, which correction had tried in vain.

When boys take different sides, and rehearse publickly what they have heard, it is of the greatest use to those who may afterwards be called to a more publick appearance. A manly assurance is almost as necessary as proper sentiments, to recommend a publick speaker. But this is not got without pains, or acquired all of a sudden. This habit, like the rest, must be had in the beginning of life, or it will never sit easy. Now, such as declaim before their comrades at school, and standing relate what they have heard from the master, I presume are in the fairest way to attain it. When we are used to entertain children, we will afterwards more easily discourse in the company

pany of men: at least, the step will not be near so wide and difficult, as when the thing is entirely new, and we are obliged to speak in publick assemblies before we have looked one creature in the face, or spoke one single paragraph to any but ourselves.

But as, from examples of valour, one may inspire them with all necessary courage; by others we may display the superior beauty of virtue and benevolence. These engaging qualities should be recommended in the warmest manner, and from the best characters in history extracted for their imitation. Thus the tender mind in ancient times improved in all that was of good report. One generation discovered the dangerous consequences of vice, and, by a train of illustrious examples, handed down their noble sentiments to posterity. Such lessons inspired the rising generation with that extraordinary heroism, which we so much admire. And who now would not rather be a *Cyrus*, than *Tarquin* or *Nero*? What precepts can more inflame our love for mankind, justice and generosity, than the noble examples of *Cimon*, *Aristides* and

*Regulus*?

*Regulus?* Nothing so much engages the attention, or fires youth with a nobler emulation; as the choice they make, commonly declares for virtue. How blameable then are we who allow such laudable principles to decay!

“ However, (as the *Spectator* observes),  
“ there must be great care taken how the  
“ example of any particular person is re-  
“ commended in the gross; instead of  
“ which, they ought to be taught wherein  
“ such a man, though great in some re-  
“ spects, was weak and faulty in others.  
“ For want of this caution, a boy is often  
“ so dazzled with the lustre of a great cha-  
“ racter, that he confounds its beauties with  
“ its blemishes, and looks even upon the fau-  
“ ty parts of it with an eye of admiration.”  
—But when the master is at due pains, and  
every blemish or perfection is set in a pro-  
per light, with the consequences arising from  
this or that way of acting, there cannot be a  
more useful exercise for improving the un-  
derstanding, than such a judicious use of  
the several examples in history.

In this manner, history is the best intro-

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duction to moral philosophy. It gives us examples of every vice and virtue, and the strongest instances, from life, of the effect which indulging either one or other to a certain degree had upon society. The case is not here as in philosophy, what would happen, or what might be, if we embrace particular opinions, and indulge extravagant passion. In history, we read the fatal consequences of luxury, and see with our eyes, that vice and impiety generally destroy the most flourishing state. Such a scene of universal desolation must strike us in the strongest manner, and inspire a greater love for virtue, than any private admonitions. What, may we not ask, has now become of the *Affyrian*, *Persian*, *Grecian* and *Roman* power, these nations which carried their heads so high, and gave laws to the subject world? They are all fallen, even to the dust, humbled by their own pride, and given up as a prey to licentious desires.—But further, while we consider the progress of this desolation, as it proceeds slowly by the intercourse of second causes, we have the finest opportunity of learn-

Learning the policy of different nations, and the several methods fallen upon by human invention to rise one above another. We may observe, for instance, the procedure of some new kingdom, ready to be established in the room of another, with the reasons which occasioned the grandeur of the one, and the fall of that which is ready to be swallowed up. This is perhaps the largest field of inquiry, and the most extensive subject that can be laid before the human understanding. To take a view of all the separate nations, to compare them one with another, in their different laws, religion, government, strength, traffick, situation, and manner of behaviour; after all, to observe what effect these causes had in producing either the happiness or misery of nations, or in advancing the scheme of providence: these are inquiries of the highest importance, from which we may very much improve our knowledge; but which none can ever fully comprehend.

While we are upon the *Grecian* history, along with *Rollin* let the lives of the ancient heroes in *Plutarch* be read. Hence we ac-

quire new instruction, a further acquaintance with persons so conspicuous, and from the great variety of observations increase our own store. Besides, in *Plutarch's Lives* we have a great many valuable reflections, not to be found in the plan of any general history. The historian has an eye chiefly to great events, and considers such actions only of each hero, as tend in a remarkable manner to occasion this or that revolution. But the biographer attends him through every scene of life, sees him at home, abroad, retired or busy, goes into his closet, observes his amusements, and opens all the secret springs of life. *Plutarch* has succeeded to admiration in these particular descriptions. We read in the same character, not only the hero, warm with great designs, but the familiar friend, the father, the husband; and, after an account of the most astonishing valour and prudence, are surprised to find these wonders of antiquity exactly like us, and subject to the same weak turns of humour and fancy. So that, from a resemblance of fortune, we sometimes imagine them upon the spot, forget  
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the distance of time, and think we are conversing with our relations and best acquaintances. Besides the vast pleasure of such an entertainment, every one sees the effect it must have in improving the temper. We shall be the more moderate in prosperity, that we have the example of such fine company ; and, even in adversity, they help to support the spirits. Such lessons keep us from complaining under the common accidents of life, as these great men have all experienced the same inconstancy of fortune before us.

In studying the *Roman* history, besides the historians who have enlarged upon any part of the *Roman* affairs, let the master consult the originals, and carefully collect what he is to relate from *Livy*, *Tacitus*, *Sallust*, and whoever write with the same justness of thought and expression.—Here I cannot help observing the different manner of the *Roman* historians, which will appear more clearly from the following comparison betwixt *Sallust* and *Cæsar*. These two historians are justly esteemed for fine writing, but are admired for beauties quite opposite.

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*Cæsar*

*Cæsar* writes in the plainest way, without any ornaments of speech to please the fancy. *Sallust* has laboured every sentence; and his descriptions not only inform the reader, but discover his own exalted genius. Besides the immediate causes of any particular event, he is at pains to explain such as are more remote, and, in a chain of fine reflections, describes the connection betwixt the present and the past. So that, as a cloud at some distance, we see every misfortune of the state from afar; and can even guess, from his judicious observations, the violence of the approaching storm. *Cæsar*, on the contrary, makes but a few reflections: he leaves us to judge for ourselves, and form whatever conclusions are agreeable to our own imagination. The finest pencil could not have hit the features more exactly than *Sallust* draws the manners and characters of mankind, with the different views, motives and designs, which occasioned all the variety of action. His excellent comparison betwixt *Cæsar* and *Cato* is a remarkable instance of this nature. When he describes a battle, we imagine ourselves in

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the very action, and feel either the inspiring vigour of the conqueror, or mourn with the vanquished. It is impossible to be indifferent, or read him calmly, as we do *Cæsar*. *Sallust* writes to entertain the fancy, and, besides the relation, considers the influence of each action upon the heart, and as it increases either joy or sorrow. *Cæsar* again has less of the poet, and more of the soldier, in his battles. He enters into the very science of war, incamps and decamps, extends his fortifications, builds ramparts, advances the *vineæ*, and draws up his army to the best advantage in every change of ground. By the way, these are lessons to be learned only from the ancients, or such as write like *Cæsar*. I have observed the greatest confusion in modern historians, whenever they describe the ancient manner of fighting. But to return: *Cæsar* discovers the same simplicity in his speeches, where every sentence arises from the particular circumstances, and serve as so many directions concerning that which is either to be undertaken or avoided. But *Sallust* often leaves the subject, indulges in all the figures of rhetorick,

torick, exclaims, exhorts, and turns on all sides, in order to move the passions, and carry off the reader in a torrent of eloquence, and a chain of the finest thoughts.—These observations serve equally to distinguish the different manner of other *Roman* historians, who write either like *Cæsar*, in a plain, easy way, or, like *Sallust*, indulge the fancy, and endeavour to please as well as inform the reader.

In comparing these two excellent authors, I am very far from preferring one before another. They write indeed in a different, but very genteel manner ; and, no doubt, among a variety of readers, have each their own admirers. I have heard Gentlemen of taste and learning differ much in their opinion concerning the manner of writing a history. Some were for relating the facts distinctly, without the addition of philosophical reflections ; which they leave to the reader, as they arise naturally from the subject. And *Cæsar*, for this reason, they prefer to *Sallust*, *Livy*, and *Tacitus*, or whoever write in a philosophical, as well as historical manner. Yet these last

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have their admirers ; who imagine that historians should not be confined to the bare relation, but describe the different characters, interests, motives and designs. Such reflections, they reckon, illustrate the facts, and discover the springs of all that happens in the course of history. Which of these opinions is best, I shall not determine. When well executed, both are very commendable ; and however people of no genius may offend in imitating their stile, I see no reason to blame the different manner of *Cæsar* and *Sallust*. I hope they shall always be read with pleasure, and all who write like them, either in a plain, easy way, or in a manner more philosophical. Whatever our private opinions are about history, ought any man to condemn a series of historical events, well and truly told, because the author makes but few observations as they fall out ? Or, if an historian of a stronger turn perhaps to philosophy, should write like *Sallust*, ought any therefore to undervalue the performance, or doubt the truth of what he relates, because he sets every thing in the strongest light, and mixes his

his own reflections with the narration of events? If he be a man of any genius, I should imagine that his opinion of things is chiefly to be regarded, because he lived nearer the time in which they happened, and should be supposed to know them much better than we who live at a greater distance. Besides, whatever he says, can be of no force to confine the reader. We have always in such cases the power of judging for ourselves, and may either embrace or reject the sentiments of another, as occasion requires.

Of the study of history, I would observe, in the last place, that it is perhaps preferable to begin in the manner proposed with a general system, whence we may form general reflections; proceeding afterwards to such as are more particular. This enlarges the fancy, gradually raises our curiosity, and leads us through a longer chain of consequences to a clearer judgment and perception of any great design.

C H A P.

## C H A P. XI.

*The manner of introducing children to mythology, geography, chronology, and the antiquities of Greece and Rome.*

THE mythology should be read, not so much for the excellency of the fables, as their great use in the study of antiquity. We cannot well understand the ancient learning, without some knowledge of the fabulous history; the *Greek* and *Latin* poets especially, where the chief beauties are involved in mythology. Nay the observation may be extended to the *English* poets, who, though much reformed, cannot get above this ancient custom. There is a kind of hereditary enthusiasm in *Jupiter* and the *Muses*, which the exactest rules of criticism and nature cannot resist. This carries the fancy from our own climate, and leads us to the distant vales of *Tempe* and *Parnassus*. The histories of the Heathen gods, rivers, goddesses, nymphs, should therefore be carefully taught. And this,

this, I conceive, is better done from *English* books, than by reading *Ovid* in *Latin*. This consumes time, and could only be performed by the higher classes: whereas the youngest might soon come to know these amusing fictions, if the master collected the several stories from *Ovid*, or the *Pantheon*, and related them afterwards in a style suitable to the apprehension of the scholars.

When boys are thus early instructed in mythology, they read poetry with greater pleasure than they are not obliged to pore through volumes of commentators, but have leisure to observe the full force of expression, and mark the justness of sentiment. Nor should this knowledge be confined to the walls of a grammar-school. By it the Ladies may refine their natural imagination, and learn more nicely to discern the beauties of poetry. Without question, we lose one half of the beautiful imitations from antiquity, when we are ignorant of those narrations or fables which the moderns propose for a copy: whereas, one acquainted with mythology, upon the very mention of *Orpheus* or *Diana*, is entertained with a variety of

of pleasing ideas, and runs in a moment over all their agreeable adventures; as one skilled in rhetorick, when he reads that we pass through life, as a ship in the ocean, exposed to variety of storms, does not confine himself to the literal meaning, but feeds his fancy with agreeable notions arising from the circumstances of the allegory.

I would observe too, that, without an exact knowledge of mythology, we shall be much at a loss in judging of ancient or modern painting. The general subject and design is often founded upon those ancient fables. We should therefore read mythology with this additional view, that we may improve in the works of art, and contribute something in this way to the pleasure of conversation.—By the way, reading with an eye to conversation is so far from being superfluous or vain, that it is the greatest occasion most people have for education. To be good, needs no deep inquiries into nature. It is the heart, and not the head, which forms the friend of mankind; nor can the greatest share of learning procure us that esteem, which al-

ways attends and rewards the social affections. But as far as the sciences are necessary to increase that esteem, as they augment our happiness, and prepare us better for society; so far ought we to qualify ourselves, before we enter into the world, by proper study and application. Beyond this few can aspire, as nature seldom bestows the power of making extraordinary progress. Who of a thousand has either time or genius to improve so far as to profess any of the sciences? And did any ever appear in this way to advantage, that was not much conversant with mankind? The world is a much better school than the closet. It is there we are convinced of the truth and importance of every reflection, there we clothe things in our own expressions, and there we reconcile with experience all our abstract principles. Besides, in conversation innumerable hints arise, which increase our knowledge, and lead us further in the search of truth, than the narrow conceptions of particular books or systems. But to return :

The same regard to antiquity recommends

mends a general application to ancient geography. We cannot, without this part of learning, understand many passages in the *Roman* poets, where gods, heroes, rivers and mountains are frequently distinguished by no other epithet than the places where the one is adored, the other situated. Thus *Venus* is called *Erycina*, *Cytherea*, and more particularly, in the third book of *Horace*,

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*que Cnidon*  
*Fulgenteisque tenet Cycladas, & Paphon*  
*Functis visit oloribus.*

But we need not confine this observation to celestial beings. Rational creatures are mentioned in the same way, and have no other distinguishing epithets than the places in which they were born. Things also inanimate are frequently called by the names of those persons to whom they peculiarly belonged. Instead of *Formian* wine, we read, in the same book of *Odes*,

*Nec Læstrigonia Bacchus in amphora*  
*Languescit mibi;* —————

because, it seems, the *Lestrigonians*, an ancient people in *Sicily*, came to inhabit *Formia*, a city in *Campania*, which from them took the name of *Lestrigonia*. We read also, in the 19th,

— *Cur Berecynthiæ  
Cessant flamina tibiæ?*

But we are already aware of the number of such passages. In a word, therefore, poetry, either ancient or modern, can no more be read without the Heathen fables and ancient geography, than modern history without some antecedent knowledge of modern geography, and perhaps of the several families that are concerned in the history.

The study of geography is of the most extensive nature. It is no less than a review of the habitable world, as it consists of land and water, with the several changes which it is liable to undergo. While we are upon an examination of this kind, we have, besides, the additional pleasure of considering the parts of the earth with regard to one

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another, as they differ in situation, soil, commerce, religion, and in the nature of the inhabitants. All these things occasion perhaps as great variety in the study of geography, as a number of extraordinary accidents in human life occasion in history. Is there any battle so formidable, as the raging of the winds and rain about the south and north poles; that region of storms, which is intolerable, and where all is either wild ungovernable sea, or the dismal retreat of monsters, fully as unmanageable. The imagination is struck in considering such an awful object, and wonders that so large a portion of the universe was created to bid defiance as it were to man. We chiefly learn, from such a lesson, a stronger sense of our own weakness; and admire the immensity of God, who spoke all things into existence.

But, in other places of the world, which are temperate, the Deity seems more to have consulted the happiness of man. The climates are just such as we can bear, and are provided, not only with the necessaries, but the pleasures of life. The degrees of

heat and cold are not so extreme in the temperate zone, but different, and suitable to the various inhabitants in those large parts of the world. Yet not so widely opposite, as to hinder mutual commerce, or prevent those that live under a certain degree from visiting such as live under another. But who can express the variety of objects which entertain the mind, when we consider the number of appearances, which arise from this difference of climate? Still as we advance from country to country, the earth puts on another form, and the imagination is surprised with new scenes and fruits peculiar to every different soil. It is, if I may use the expression, not so much one earth, as distinct worlds, producing each their own herbs and plants, according to their kind. Nay the very same country, at different times, looks quite another thing. The seasons produce a variety of changes, and present us new objects in a wonderful manner.

But I must further observe, how much our pleasure increases, in considering the effect of this difference upon the several inhabitants

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habitants of the world. The least variation in climate, religion or government, changes the nature of the people, as it were, and gives them quite another temper. This is so remarkable, that some imagine there is in every country a proper spirit, which doth in a manner direct the studies, and fashions the behaviour of the natives, and which distinguishes them one from another. Some are naturally light, inconstant and wavering in their resolutions; some, with ready wit, are able to encounter any sudden alteration or unexpected business; others have a more remarkable gravity, and are naturally swelled with a melancholy pride under the shew of hidden wisdom. Some nations are implacable in the desire of revenge; some are plain and open in their behaviour; others cunning, and ready to catch advantage. In a word, we differ so much, that, when we travel from one nation to another, we are at a loss how to behave, and cannot appear in any publick place till we have studied the nature and disposition of the people with whom we happen to be. But *Barclay*, in his *Satyricon*,

*con*, has particularly described this difference, as it appears especially in the characters of the several nations in *Europe*. As we advance in geography, we are also entertained with the different plans of government, religion, trade, manufactures; and observe how far, in these and many other respects, they either differ or agree among themselves, or may be useful to us. We are further instructed in all the curiosities of the natural world, in metals, mines, minerals, and whatever lies in the bosom of the earth. We might also examine the surface of every country, and contemplate the variety of things which grow there, either in the hills or valleys. These have all their several uses, and are in each country designed for the food and conveniency of animals. The creatures below us we should therefore consider as some way connected with the study of geography, particularly as they render this science more agreeable, and make us the better remember what we read. The same reason recommends our observation of the winged fowls, and all the creatures that move in each hemisphere.

misphere. They are all curiosities proper to every country ; and if *Gordon* thinks he may mention others of a different kind, I see no reason why these, and possibly many more, may not be observed, and collected in a system of geography. *Eachard*, in his *Gazetteer*, has a long list of the things belonging to this science, and he reckons up no less than seventy two general heads.

And when we have taken a full view of this lower world, let us from thence ascend to the skies. In the study of the celestial globe, we may lay up much useful knowledge, and observe new marks of the almighty power ; that power which spread the heavens as a canopy over the world, and made the sun to shine upon the earth. But his majesty appears in contemplating a host of other luminaries, which are displayed in the regions above. We see only a few of those innumerable objects which fill the skies ; but, from the observations of the learned, we have reason to believe they are more than we can comprehend. The Deity hath not left himself without witnesses, nor is he confined to the limits of our narrow

row world. The works of creation resemble his own nature, and rise one above another to an infinite degree. With what reverence ought we to adore such immensity, and with what pleasure reflect on the relation we bear to such a variety of creatures; who watch over us perhaps while we are in this world, pity our weakness, and wait impatiently for the time of our dissolution! After death, we shall see with other eyes, and gradually unfold the mysteries of creation. We shall, as we advance in endless time, proportionably advance in knowledge, and travel with inexpressible joy from world to world. An expectation so great, is highly agreeable, and ought, every time we reflect upon it, to make us join with the *Spectator* in celebrating the truth of what he displays in the following verses.

*The spacious firmament on high,  
With all the blue etherial sky,  
And spangled heav'ns, a shining frame,  
Their great original proclaim:*

*Tb' un-*

*Th' unwearied sun, from day to day,  
Does his Creator's pow'r display,  
And publishes to every land  
The work of an almighty hand.*

*Soon as the ev'ning-shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the list'ning earth  
Repeats the story of her birth :  
Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.*

*What tho', in solemn silence, all  
Move round the dark terrestrial ball ?  
What tho' nor real voice nor sound  
Amid their radiant orbs be found ?  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing, as they shine,  
“ The hand that made us is divine.”*

Geography is commonly called an introduction to history ; but would not boys remember it better, that they first knew some-

something of the extraordinary events in history? The names of places are not very entertaining, but are forgot almost as fast as we learn; though, when they are recommended by some historical narration, when they have been the seat of some remarkable battle, or the scene of any great revolution, the memory loves to remember what is so agreeable. With how much more indifference do we examine the map of *Mexico*, *Tartary*, and other countries, where we are little interested, than we do those of our own island, *France*, *Flanders*, and other places with which we maintain greater commerce? Because of this increasing correspondence, there are at this day many places mentioned in our news-papers, perfectly familiar to every common reader, which some generations past were known only to the learned. I doubt if some people ever heard of *Dettingen*, and other parts of *Germany*, till the beginning of the present war; though we talk of them now as old acquaintances, and cities which we knew from our birth.— I would therefore have boys read a little history, before they enter upon geography, or

or take a particular view of the maps. When they have been for some time entertained with *Rollin*, and have heard from the master the wonderful succession of actions which happened in every country; when they are acquainted with the lives of the remarkable heroes of antiquity, know when they were born, in what places their valour was conspicuous, and where every battle was fought; such early impressions must render the places extremely agreeable when they appear upon the map, and render the study of ancient geography much more successful, than when we set about it without any such antecedent knowledge.

This observation is equally useful with regard to modern geography. The events in our own histories are not indeed so surprising as those of antiquity, and seldom leave so strong an impression upon the memory. But then they are more interesting, by the nearer concern we have in them. In the study of modern history, we are not often entertained with the lively description, but we are now and then hearing of battles. This, as was observed, renders the names

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of places much more familiar and lasting, than they would otherwise be.

Besides the regular systems of history, for the same purpose we have also the travels and adventures of such as have narrowly examined particular parts of the globe. These are very agreeable to children, and of great use in improving their geography, when they are writ with any judgment or taste. But writers of this kind, labour under a bad character, and are thought to be fonder of the miraculous, than of the real productions of nature. Their works inform us of places remarkable for savage animals, flying fishes, and wild canibals, where they were themselves in great danger; but they seldom talk of such as are remarkable for trade and navigation. These are things in which they never had any concern. However, there are some who have travelled to better advantage, who have made very judicious observations upon the inhabitants of the world, and given us an exact account of their religion, government, manners and customs. So that the reader, though he has never seen them himself, is

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as well acquainted with the places described as if he had lived in the country.

The method of teaching modern geography, I shall not explain, being sufficiently clear from several excellent performances. I shall only observe, that it increases attention, if before boys saw either globes or maps, the master would explain *vivâ voce* the figure of the earth, her annual and diurnal motion, all the greater and lesser circles, zones, climates, &c. Upon the least hint of such things, I have known children run immediately to express them in chalk, while every one contended who should excel in creating a new world. To decide the question, the real globe was demanded, and every little artist examined his performance by an exact comparison with the standard. Thus the imaginary parts are soon digested and corrected. To support and continue the same curiosity, might they not first read the real parts of land and water from *Gordon's Geography*, repeating every division, with the chief towns, rivers, islands, &c.? All these they have the same emulation to describe, and never rest till

they view them on the map. During the discovery, their attention is wonderfully strengthened; as what they search for is not new, but what they formerly heard, and what they almost know where to find. In going over the maps, children should observe the situation of places with regard to each other, their longitude, latitude, and by what rivers they maintain any mutual commerce or communication. Suppose they were to travel from one country to another, let them point out the intervening seas or oceans which they reckon most convenient, and guess the time in which any particular voyage may be accomplished. Would it not also greatly advance the pleasure of this study, if the master informed them to whom every country belonged, with their customs and government, and a short hint of the interest and connection of the several nations in *Europe*? Boys, by such agreeable relations, would much better remember what they learned, and be sooner qualified for the study of modern history. For want of this improvement, a great many often mistake their true interest,

rest, and, by the false representations of ambitious men, blindly engage in schemes destructive of all trade and liberty.

It would appear perhaps extraordinary, to propose teaching children any thing of astronomy. However, without some knowledge of the stars, they will hardly understand several passages in the *Latin* poets. The constellations *Arcturus*, *Scorpio*, *Taurus*, *Pleiades*, *Hyadæ*, *Hædi*, and many more, are so often mentioned, that possibly a classical system of astronomy may be better collected from these authors, than by observing the celestial globe. The poet or commentator gives us not only the names, but the situation, mythological history, and particular effect of the constellations upon our earth. These are all absolutely necessary; and, were there any such treatise, it would save children great labour in reading the classicks. Besides, the historical circumstances contribute much to fix the name of any constellation in the memory, and help to lessen the fatigue of this part of education. Examples of this kind

occur almost in every page of *Virgil*, and every ode of *Horace*.

Chronology is chiefly useful in fixing the time of the most remarkable events in history, which thereby make a deeper impression on the memory. In this *Rollin* proposes an excellent method: To divide the history of every nation into one or more centuries, or even into a less number of years, and observe the most important occurrences in the several divisions. Thus the memory is never fatigued with too much at once, and the general æra's, betwixt which the principal actions occur, easily lead to the time of any particular action. And these we should regard, as they are of more or less importance. The birth of *Cyrus*, the conquest of *Persia* by *Alexander*, the *Roman* triumph over *Perseus*, and such remarkable periods, ought not to be overlooked. It were also agreeable, as we advance in this study, to observe the history of learning; under what ages it flourished, from whom it met with the greatest encouragement, and where the persons were born, who either invented, or made

made any improvement in the several arts and sciences. These are the very hinges of history, upon which the whole fabrick in some measure depends. And chronology, as it tends to render them more familiar, highly deserves our regard. It is what may easily be acquired, being a work entirely of memory. The master need only prescribe a task from *Fresnoy*, or whatever tables are thought more proper, and boys will improve to our wish.

The *Greek* and *Roman* antiquities may be taught in the same narrative way, and equally claim our attention. We all know the present effect of custom and fashion upon the mind. These in a great degree form the manners, creep into language, and make succeeding generations differ so much from the past: so that some ingenious persons imagine, men are not formed by nature so opposite, as they become afterwards by the different laws and constitutions they live under. This, without question, makes so great a difference betwixt former and present generations. The spirit of liberty animated the states of *Greece* and *Rome*, and

and breathed in every thing they said or did. Liberty is the parent of eloquence, inspires the lofty thought, and knows no bounds but nature. Where, accordingly, do we find that strength of expression, and freedom of sentiment, which distinguishes the writings of antiquity? We are now much less fond of truth, and the publick good, than of private interest, and the schemes for advancing our own narrow connections. When education is formed upon so contracted a plan, no wonder our reflections are confined, and suitable to the nature of our selfish views. The ancients were employed in new discoveries, and reforming any errors in religion, law, or the prevailing customs of every generation. They had schools for philosophy, but the philosophers were averse to all wrangling debate. The state encouraged a number of teachers, not to confound truth by opposition, but to improve every hint for extending the knowledge of nature. But we are influenced by other motives, and must proportion our inquiries to every change of government. We are not directed by nature,

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but by the example of our forefathers, and succeed to their principles, as we do to their estates. He that refuses the one, must not pretend the least claim to the other.— No wonder then the *Greek* and *Roman* customs were so different from ours, and that they spoke often in such a manner as we could never understand, had they not informed us of the laws and usages which occasioned these peculiarities. This renders their antiquities extremely useful; though it be further agreeable to learn, at the same time, the different views of former generations. Boys will be well entertained with *Kennet's Antiquities*, and admire the curiosities it contains. But further instruction may be had from this study, by comparing their manners with ours, observing in what we both resemble, and wherein we disagree. We shall find they excelled us in many customs, that they discovered a greater attachment to religion, raised more magnificent structures in honour of the gods, and have left the best examples of all that is good and laudable for our imitation.

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In the study of antiquity, we shall particularly find, that, as at this day, states were moderate in the beginning, and valiant. We shall find that temperance was the guardian of liberty ; and that no nation could longer command another, or preserve peace at home, than the people knew to govern themselves, and curb the extravagance of ambition. As we increase in power, we unhappily rise in our pride, and, by a wrong use of what ought to be the reward of virtue, turn all the advantages of life against ourselves. I do not know a more melancholy prospect, than to review the several nations of the earth, as they are comprehended under this observation. To consider what *Egypt* was, and what it now is : where is all that pomp, the palaces, magnificent gardens, walls, battlements, towers and fortifications mentioned in those ancient records ? Where are the cities, armies, fleets and trophies of the *Affyrian* empire ? Fallen and destroyed, by that very wealth for which they toiled so much in vain ! The *Perians* are no more, but sleep beneath the dust of their lofty habitations ! What know

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we of the *Greeks* and *Romans*, but the name, and some general notion of their behaviour ! We are told in history, that such people were, that they lived after their own way, had a particular form of government, and that at last, growing too successful, they became a sacrifice to their own pride.

But the most melancholy consideration is, to observe from ancient records, that learning was always subject to the same decay with the gifts of fortune. Most of these countries were once remarkable for the greatest improvements in real knowledge. But what are they now ? The seats of ignorance and barbarity ! Learning took up her residence among them for a while, and then left them, and went elsewhere. Thus, in the course of time, we find she has travelled from *Egypt* to *Greece*, from *Greece* to *Rome*, and from *Rome* to us. Happy nation, were we disposed to make a right use of so inestimable a blessing ! But we have all the appearances of a decay. Would we were soon awake, that, from a variety of busines, we might spare a few moments for the restoration of learning ! This is of the highest

highest importance, and ought to be the chief care of such as are in power and authority.

C H A P.

## C H A P. XII.

*In what manner moral reflections may be instilled into children; with some observations on natural history, musick, and painting.*

WE have already enlarged the field of education, and recommended other parts of knowledge, in the instruction of youth, besides *Greek* and *Latin*; we hope, too, such as are no less useful, and upon experience more agreeable, and much more easy to be attained. But there are still many things which with due care, children may apprehend. How much, in a familiar way, might they be told of the heavens, and the several luminaries which roll in that extended space! Their magnitude, distance, beauty, connection, and regular order, inspire the highest curiosity; as their possibly infinite number declares the boundless power of the Creator. “I “have known boys, (says *Turnbull*, in his “*Observations upon liberal education*), be-

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“ fore they were seven years of age, acquainted with some parts of astronomy, and impatient to understand the science which enables to measure the magnitudes, densities, and distances of the planets. And I never found any difficulty in raising their curiosity to know, or in making them understand, for instance, the properties of air and water, upon which sailing depends ; and by this means, the use of air and winds, and of fresh and salt water ; — or even in ripening up, as it were, to them, the bowels of the earth, and shewing them the various minerals and metals with which they are stored, and the uses of them in explaining vegetation ; or in going on gradually with them through the whole of natural philosophy, till they had a pretty good notion of the final causes of most things, and were desirous of further improvement. And desire (says he) being once incited to be instructed in this science, as a key to nature, a little practice in it will wonderfully open and enlarge their minds.”

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But further, will not the understanding be equally enlarged, by making them observe the beauty of the moral world, and in what different degrees reason runs through the whole rational creation? Amidst a general resemblance, what peculiar and distinguishing marks of every species? Our passions and desires, are they not subject to the same uniformity and variety, which occasions all the different scenes of human life? yet all agree in promoting the publick welfare, and combine in performing those duties that are the bonds of society. What a field here opens for the instruction of youth! We have systems of human nature and happiness, far superior to the rules of language. By these the stormy passions are subdued, and mankind raised to original perfection. What observations in grammar can be compared with that which describes the origin and end of human minds! The precepts of such philosophy are not confined to particular persons, virtues or vices; but comprehend the whole of man, his powers, affections and faculties, as he is in himself, in his relation to God and his

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neighbour. They point out the duties in every station of life, and teach, with the greatest accuracy, that virtue alone is happiness below. Boys indeed cannot attain a thorough knowledge of what is so extensive. They will remember, however, what is necessary for right conduct, and by degrees acquire a stronger desire to improve in virtue.

Virtue, when attained, is altogether lovely ; but we must make our approach thro' hard and rugged ways ; such as will quite discourage the young traveller, if he is not cheered by men of experience, who are acquainted with human nature. In this way, every parent, though he has not been at the university, may act the philosopher to his children, and inform them of many useful observations from his own experience. This will afterwards save them great labour, and prevent many errors in their future conduct.

Before they are required to do any action, we ought first to convince them it is right, and shew the advantages of such behaviour. From a variety of examples, we should

should describe the bad consequences of vice, and the danger of indulging any rash or foolish desire. We should inform them of our condition, when we, like them, were just entering into the world ; how we were equally vain, full of assurance, and guilty of many mistakes ; the danger of such errors when strengthened by habit, how they grow by indulgence, and the difficulty we had to conquer the false insinuations of youth ; that, by an early resolution, it is in their power to become wiser, and, by a right use of time, prevent every sad reflection. — In this manner the ancients were wont, at table, and upon all occasions, to describe the duties in life, and teach children, by way of conversation, what was to be expected in the world, what was to be gained in the road of virtue, and what to be feared in the pursuit of vice. — But we, unhappy creatures, are deprived of all these advantages. We have no notion of life when we enter into it, and travel on from scene to scene with as much uncertainty as if we were in a strange country, and could not find the way home. We

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need not therefore be surprised at a number of mistakes, and that in the end we are so much overwhelmed by the follies of youth.

But besides our own advices, and remarkable examples in history, for the instruction of youth, we have daily an opportunity of improving their morals by describing the infamous or honourable characters of the world about them. This was the method which *Horace*'s father made use of, to incline him to practise virtue, or give him an aversion at vice. "If " (says *Horace*) my father advised me to " live within bounds, and be contented " with the fortune he should leave me; do " not you see, says he, the miserable condi- " tion of *Burrus*, and the son of *Albus*? " Let the misfortunes of those two wretch- " es teach you to avoid luxury and extra- " gance. If he would inspire me with an " abhorrence to debauchery, do not, says " he, make yourself like *Seitanus*, when " you may be happy in the enjoyment of " lawful pleasures."

There are also particular books which  
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children may read with the same kind of instruction. Such as are writ in a moral, entertaining way, improve the fancy, and supply them with proper rules for the conduct of life. *Esop's Fables* contain many useful observations. There is scarcely any one passion in human nature, which is not there, in an allegorical way, represented in a variety of cases. The adventures of *Telemachus* is also a very proper book for this purpose. The circumstances will be extremely agreeable to children, as they seem entirely for amusement, though there are few performances so full of moral precepts. What read we in the course of these imaginary travels which is not immediately taken from life? Does the young *Telemachus* commit any extravagance which we do not often fall into from indulging the same desires? When he condemns his foolish behaviour, are we not equally surprised to find him speak and reason like ourselves? In this manner, we often forget the fiction, feel a variety of passions, and are affected in every turn of fortune as if our own hearts had been concerned. What pleasure arises

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too from the several characters, where we not only contemplate the happy consequences of virtue in some, but in others the pernicious tendency of vice. Such a contrast moves us in the strongest manner, and is the most effectual way of acquiring wisdom. It not only discovers the perfection which human nature is capable of attaining, but informs us how far we may degenerate when we neglect the voice of understanding. Besides, the moral instructions are not recommended in a dull way, by a long chain of reasoning; but rise naturally from the particular course of adventures. They resemble our own reflections in like circumstances, and are made by persons seemingly as much interested, and pursuing, like us, some scheme or plan of action in order to be happy. In such a resemblance, it is impossible to read with indifference. We must feel either pleasure or pain, and share in the joys or sorrows of the imaginary hero, as we are like him in temper or situation.

This allegorical way of writing, gains wonderfully upon the attention, and tends more

more to our reformation, than direct precepts of morality. This is plain from experience; since we all know, how often an advice is thrown away upon ourselves, which we should have heard with approbation, had it been given to another. In a fable, we seem not so much to reason, as to converse; and are wonderfully pleased with the observations of our imaginary companions.

For the further instruction of children, we have many performances upon the animal creation, equally curious and useful. Boys have them often in their hands, and naturally admire the various figures of beasts, birds and fishes in the several parts of the world. How would their admiration increase, were they not only entertained with the picture, but from the master heard their use, manner, and extent of life, the surprising changes which some of them undergo, with their wonderful skill in pursuing the end assigned them by nature! While they pass thus in review, we cannot tell whether we meet with greater surprise or instruction. All nature is linked together,

as it were, for mutual advantage ; and one part of creation, besides a particular interest, has still a further and more general tendency to the happiness of the whole. The advantages to be drawn from the various race of animals, *Gay*, in the following lines, most beautifully describes.

*The daily labours of the bee  
Awake my soul to industry :  
Who can observe the careful ant,  
And not provide for future want ?  
My dog, the trustiest of his kind,  
With gratitude inflames my mind ;  
I mark his true, his faithful way,  
And in my service copy Tray :  
In constancy and nuptial love  
I learn my duty from the dove :  
The hen, who from the chilly air  
With pious wing protects her care,  
And every fowl that flies at large,  
Instruct me in a parent's charge.  
Can grave and formal pass for wise,  
When men the solemn owl despise ?  
My tongue within my lips I rein ;  
For who talks much, must talk in vain.*

*We*

*We from the wordy torrent fly,  
Who listens to the chatt'ring pye ?  
Do not we just abhorrence find  
Against the toad and serpent kind ?  
But envy, calumny and spite,  
Bear stronger venom in their bite.  
Thus every object of creation  
Can furnish hints to contemplation ;  
And from the most minute and mean,  
A virtuous mind can morals glean.*

The best book for lectures of this kind, is the *SpeEctacle de la nature*; or, *Nature delineated*. There we have a view of the natural world, and survey all that race of beings which are linked in the chain of creation below man. We behold them descending in as great variety, as we are exceeded by superior creatures above us. How much design and beauty appears in what we know ! But greater wonders are concealed in things which are too small for human ken. All nature swarms with life, and every creature, from the highest to the lowest, is formed with that perfection, which is proper to the kind, and suitable to the gene-

general end of creation. To look upon all this complex machine at once, is beyond the power of any but the Creator, who sees all things, past, present, and to come. But, however short-sighted at first, we are happily formed to be capable of enlarging our views, and, step by step, as it were, either ascending or descending in the contemplation of nature. For every part, as we observed, is connected together; one probably cannot exist without the other, and each individual has some tendency to improve the whole. Above all, we may, in this part of philosophy, admire the divine architect, whose power is even so wonderful in things which defy the sight, and which the vulgar almost think below attention. What profusion of art and skill in mixing the colours which adorn their little bodies! How well are they provided in all that tends to preservation, and how eager every one in pursuing that plan of life assigned them by providence! There is not one passion, virtue or vice, which we may not either strengthen or diminish from the resemblance to be found in the various

rious inclinations of the inferior animals. This appears already in the citation from Mr. *Gay*, and may be further discovered by such as will but open their eyes and look about them. What pleasures of this kind do we lose, when we are indolent, and mind nothing but clothing the body, and indulging the sensual appetites! The philosopher must acknowledge, that even our language is improved from this resemblance between the actions of the animal and rational creation. Hence the moving allusions in poetry, and hence those metaphors which so much adorn language, and are the chief ornaments of eloquence. From this resemblance proceeds that beautiful comparison of Lord *Lansdown*, when he compares his successless love to the wounded lion just ready to expire :

*So the gall'd lion, smarting with his wound,  
Threatens his foes, and makes the forest sound ;  
With his strong teeth he bites the bloody dart,  
And tears his side with more provoking smart ;  
Till having spent his voice in fruitless cries,  
He lays him down, breaks his proud heart, and dies.*

Nature appears with the same variety, and adorns with equal beauty the performances of all who write with the same noble freedom. Such people never view things singly by themselves, but as they are some way connected with other objects, which serve each for mutual illustration. We should therefore apply in the closest manner to natural philosophy, that we may the better discover these beautiful connections, and learn either to form just comparisons ourselves, or understand such as are made by other writers.

But we are capable of further improvement; nor is truth, beauty and pleasure confined only to the understanding. Whatever effect words have upon reason, the same the power of harmony, and sweetly varying sounds, produce upon the ear. Is the mind transported when we read of benevolence? do the ideas warm the heart, and raise a pleasing joy? So does the dying fall of harmony becalm our rage, and banish every care. We hear away resentment, all the gloomy passions of the mind; and musick, like the sun with cheerful light,

light, dispels the gathering storm. Then, calm, and free from prejudice, we talk of universal love. Then is the time for study, lively thoughts, and cheerful conversation. Even while I write, imaginary sounds break in upon my ear, and make me, from the warmness of my heart, almost forget to speak in common language.

*Auditis? an me ludit amabilis  
Insania? audire, & videor pios  
Errare per lucos, amænæ  
Quos & aquæ subeunt, & auræ.*

But when the trumpet sounds, and harsher cannons roar, the gentle scene is changed, and fierce contending passions rise. The blood flows over the face, kindles the eye, and cuts the eager breath. The soldier's courage grows, the courser neighs, and rushes on the foe.

These various impressions are enough to demonstrate the power of musick, and how many pleasures we lose in neglecting to improve any natural capacity for this agreeable part of education. It softens the voice,

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as well as the heart, and gives an inexpressible delicacy to every word and action. Above all, it tends to inspire us with a lively gratitude to that Almighty Being, who forms us many different ways for joy. Inferior creatures are confined to one sense, but we are blessed with variety of happiness.

To give still further scope to this our amiable constitution, I would recommend to such as found themselves capable, the study of painting. This is properly the object of another sense, but equally agreeable and engaging. With what surprise and pleasure do we view the silent picture, looking each passion of the soul? Here awful majesty, with sweetnes joined, bespeaks the noble mind! there, the dull eye and simple look, the face of folly shews. The painted beauty and the painted saint produce emotions in the heart beyond the power of words, nay fire us often more than life itself.

But the particular advantages of painting, with the various truths it offers to the mind, in a remarkable manner appear, when

when we enter the houses of such as have any taste for this agreeable art. The pictures serve not only for ornament, but speak to those that are acquainted with the original, and inform them of all the actions of the dead; as medals, when we understand their use and value, at one look exhibite all that was remarkable in ancient times. In this way, the illustrious in every age still live, and triumph in a kind of silent majesty beyond the reach of death. History describes their actions, and fires the generous heart with a noble emulation. But painting goes still further: it introduces their very shape and person, makes them live with us in the same family, and presents them as they were a thousand years past, either haranguing the people, or leading them forth to battle. So that the imagination seems to hear their moving eloquence, observes the several passions of the listening crowd, and thinks they almost breathe and speak. — In the same manner, painting describes the beauties of the natural world. The artificial wood resembles nature in her sweet variety, and in every part displays the same harmo-

ny and proportion. Every object is as much alive as it can be, and is provided with all things suitable to the imaginary inhabitants. The birds sit warbling on the trees; the trees hang o'er the floods; and far remote the lion slumbers in his den. Each object is drawn with the nicest art, placed just where it ought to be, and where it most contributes to the beauty of the whole.—But it were endless to run through every part of nature, and shew the universal extent of this ingenious art. The skilful painter mounts into the skies, describes even heaven itself, and all the changeful seasons of the year.—How great then the insensibility of those that despise the rules of this noble science, who are against indulging any such exalted joy, and would confine nature by neglecting the right improvement of our several senses!

Mr. *Locke* imagines, these agreeable amusements endanger health, and keep us from more violent exercises, so necessary to preserve the body. This is indeed of the highest importance; but attainable, I hope, without a direct suppression of the polite

polite arts, implanted for another end than to be entirely neglected. The loss is, men generally have some favourite ruling passion, which ingrosses all the rest; so that we seldom find one with any remarkable fondness for a particular thing, who is not so entirely captivated, as to neglect, in a very great degree, the manner of improving in other useful arts. 'Tis this chiefly destroys health, and makes us, after bestowing too much upon one favourite, unjustly complain that we have no time left for other pleasures. We need only reform in this point of behaviour, indulge the several passions in their turn, and we shall acknowledge, it is rather want of art in the conduct of life, than want of time, that hinders us from enjoying all the various degrees of happiness.

But whatever be the force of this objection against our own sex, I rejoice to think it is of no consequence with regard to the Ladies. They are generally much at home, and have leisure to improve in musick, poetry, and painting. Such pleasures fill up every vacant hour, make time unheeded pass, and heighten every charm. Each

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tender note, both moves the heart, and softens every look. The features always speak the temper of the mind, and, from the emotions of the soul, assume a harsh or milder air. Anger imprints the frowning look ; but smiles arise from scenes of love and joy ; till, by repeated acts of soft content, they turn habitual, and form the perfect face.

I would further recommend to the Ladies, the study of history, and the several parts of philosophy. They are equally capable of imitating the illustrious examples of antiquity ; and the labour of attention, will soon be lost in the pleasure of every valuable discovery. 'Tis surely a most dangerous situation, when we apply to nothing, but live in continual diversion. This forms a temper no way suitable to the accidents of human life. Reading will in a particular manner reform the subject of female conversation, and teach them to improve the happy leisure they enjoy. Man, alas ! is born to labour ; and, after much fatigue, can scarce at last obtain one moment to retire. But women are placed in

in calm repose, wanting only instruction to make them as happy as mortals can be. History, in representing all the various scenes of human calamity, heightens every tender passion, and teaches a moving softness they never knew before. *Andromache* increases the fondness of the kindest wife, industry grows in conversing with *Penelope*, and wanton luxury is taught to blush at the examples of *Lucretia* and *Oætavia*. The charms of mind will also adorn the body. While the heart is warmed by so many tender passions, the face must wear such an air of mildness as softens every beauty. 'Tis perhaps this mark of internal goodness, which chiefly raises admiration, and preserves the husband's esteem, long after the devastations of sickness and age. — I am sorry, however, parents are at so little pains; and that, while so much money is spent in the education of boys, they never think of the fair sex. I shall not say how much they suffer by such neglect, or what dangerous passions they may acquire. But they certainly weary, and are often at a loss how to dispose of those

those moments which might otherwise be spent to better advantage. But to conclude:

Is it not plain, that boys may be taught much useful knowledge, besides *Greek* and *Latin*? The one too is as much preferable to the other, as the end is superior to the means. The chief design of language, is to enlarge the mind, and, from the study of antiquity, convey such an extensive knowledge of nature, as promotes both pleasure and advantage. But this is confined to no one dialect more than another. We may learn wisdom, and lay up a vast variety of knowledge, whether we have the additional advantage of the learned languages or not. If so, I am surprised things of such importance should be so little regarded in education. We think of nothing but *Greek* and *Latin*, which, however good in their kind, we have by much the least occasion for, and which, for want of time, and due application, the greater number soon forget. But history, geography, and what is already mentioned, occur more or less in every thing we hear, in every book we read, and are absolutely

lutely necessary in most transactions of life: besides the inherent pleasure which raises the philosopher above every misfortune, and gives him with contentment all things richly to enjoy.

If youth, as I have had experience, may be rendered attentive to such things, it is plain they may learn at school what is of more importance than language. This chiefly improves the memory, but the knowledge of things works a noble reformation on the mind. As we increase in knowledge, we rise above every low desire; and every new discovery in nature, leads us to admire the great Architect. The same softening hand of wisdom reconciles us to mankind, and proclaims, by many examples, that particular happiness flows only from the general practice of virtue and benevolence. But the difference of education appears not only in such important discoveries, but in every common occurrence of life. The meanest trifles are refined by art, and please in borrowed charms. Thus poets often, from common accidents, contrive the finest plans; and numbers, before

*Pope.*

*Pope*, have writ agreeable things from a very ordinary subject. In common conversation, learning inspires the lively thought, governs the fancy, and chiefly distinguishes the philosopher and clown. The knowledge of nature, too, is not, as language, subject to decay; but, when *Greek* and *Latin* shall no more exist, will adorn the exalted mind, and perhaps increase our measure of happiness through all the ages of eternity. Upon the whole, I would fain think, that whoever is taught after this plan, has the fairest chance to acquire a love for reading; and, this once attained, we may leave them to nature, as with a certain guide, who will infallibly lead them in the way to happiness.

*F I N I S.*



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